Zions Herald

THE INDEPENDENT METHODIST WEEKLY

UNDER FIRE
Editorial

THOMAS CHALMERS---PREACHER
The Expulsive Power of a New Affection

LONDON CLERGYMAN
All Hallows, a Parish without a Church

CHRISTIAN EDUCATION
Whither Bound?

LONG-TIME SUBSCRIBERS
Letters from Fifty-Year Class of "Herald" Readers

FOUNDED 1823

A Symposium of Long-Time Subscribers

Some Letters from the Fifty-Year Class of "Herald" Readers

REV. AUSTIN H. HERRICK

I am much interested in the statement by William Lincoln Palmer of Boston that for fifty-four consecutive years he has subscribed for ZIONS HERALD. May his tribe increase!

I have been a paying subscriber for sixty-two years, from the time I became a member of the New England Conference. Influenced by the example of my father, Rev. A. F. Herrick, when I entered upon my ministry I considered that one of my prime duties was to get the HERALD into as many homes of my parishioners as I could, and on that understanding have acted. In my first Conference appointment, the list increased from six to twenty-five. In my last, when I left, the number of HERALD subscribers was about one-fourth the number of full members.

May I suggest to my younger brethren that a determined, persistent effort to put ZIONS HERALD into every home will pay rich dividends in the development of personal character—intellectual, moral, and spiritual—and in increased efficiency for the church.

Brockton.

MRS. D. B. DOW

I was interested in the fifty-year subscribers. I have no records to tell exactly, but I think that we subscribed for ZIONS HERALD at Bethlehem, N. H., January 1, 1884. If not then, it must have been in '85 at Lincoln, Maine. Rev. Bradford K. Peirce was then editor.

Rochester, N. H.

MRS. W. G. COLESWORTHY

My mother was taking the HERALD when living in Chelsea and a member of Mount Bellingham Church before my brother Alvah was born in 1851, ninety years ago last January 15. I subscribed for her when she could not afford the expense, and am still a subscriber, and feel I cannot get along without the paper each week. I pass it along to a friend. I think it a wonderful magazine.

Hyde Park.

KARL P. HARRINGTON

I don't know that I can rival Mr. Palmer in length of subscription to the HERALD, unless I should do it vicariously. Ever since I can remember, ZIONS HERALD has come regularly into our family, and I can remember back some seventy-five years. When I went to Berlin to study in 1887, I don't remember we had it over there during the two years, though it continued to come to my mother; but from the time I returned in 1889 to America it has been regularly in our home weekly, wherever we have been. I turn to it every week with eager interest, to see what it has to say.

I confess to disappointment that the church and its ministers in so large proportion have fallen back on the same old pagan standpoint that they held in the previous World War, and done so little to stem the now hastening trend toward war for all mankind, including ourselves. Only in a Christian world ready to stand at some cost for the principles of Christ will there ever be realized the hope that has been before our longing eyes for two thousand years. Wars, peace, struggle, envy, self-seeking, war, recurring again and again—such is the still present outlook; and it makes old men sad to see the same round in progress, as we hoped for a better future. But faith triumphs still, that some time, in what future I know not, the world will see it worth while to try the way of the Prince of Peace, at whatever seeming risk. Let us still hope!

Middletown, Conn.

FRANK J. METCALF

In reply to your question over the letter of William Lincoln Palmer, March 5, as to "Any Other Fifty-Year Subscribers?" I will state that as soon as I began to earn my own money, which was in 1886-87, I subscribed to ZIONS HERALD and had it sent in my name to my native town, so that my parents had the first reading of it. That was probably at the beginning of 1887. As Mr. Palmer writes, Rev. Bradford K. Peirce was the editor and in 1887 I was teaching in Royalton, Vt., which was the birthplace of Dr. Peirce. I have before me a clipping from the HERALD dated April 24, 1889, noting the death of Dr. Peirce, which indicates that I was a subscriber at that date, fifty-two years ago, though I am quite sure that 1887 was the date of my original subscription—fifty-four years ago. As I moved about, the paper still went to my native town, and it is only within the last few years that I have had it changed to my sister's name, so that I get the last reading of it after it has passed through her hands and those of our brother.

Washington, D. C.

LEWIS W. CRAIG

William Lincoln Palmer in the March 5 issue of the HERALD doubts if there are fifty subscribers to ZIONS HERALD with fifty years' duration. The month following my marriage I subscribed for the HERALD in my wife's name, as a present to her. The subscription began January 1, 1884. I had been a regular reader of the paper for several years previously. This is my fifty-eighth year as a subscriber and my sixty-sixth year as a reader.

Mr. Palmer should have claimed one more year for himself. From March 1, 1887, to March 1, 1941, completed fifty-four years and he is now on his fifty-fifth year.

West Brookfield.

MRS. W. S. MACINTIRE

I am interested in your query about the number of years your subscribers have read the HERALD. My next birthday I shall be eighty-nine years old. I cannot remember when the HERALD was not on our reading table. One year during the Civil War, though I was only a child, I remember hearing Father say one day at the table, "Thing so high this year" (flour was $20 a ba "I think we'll do without the HERALD." next year, however, he decided we c better do without something else and subscription was renewed. The paper ZIONS HERALD AND WESLEYAN JOURNA that time.

I married a Methodist minister, an course during our forty-six years in the sonages of the Maine and New Eng Southern Conferences we were constant ers. Since my husband left us, seven years ago, I have regularly sent my subs tion, not for one copy, but for three, on each of my daughters.

To me it is the most interesting of all church papers.

Ypsilanti, Mich.

MRS. DANIEL E. BELLOWS

I am enclosing a check for $2.50 for subscription of C. J. Hood. You migh interested to know that this subscriptior been continuous in our family since you published the paper—first in the name o great-grandmother, Mrs. William W. H then in the name of my grandfather, liam O. Hood, and lastly in the name o father, Charles J. Hood, all of Provid R. I. About five years ago my father p away and my mother brought her sub tion with her when she came to live me. She is eighty-five years old and eagerly for ZIONS HERALD each week think it quite a record.

Albany, N. Y.

MARY E. TAGGART

I cannot state accurately the numb years ZIONS HERALD has been a visit our home. My sister, who is eighty-two of age, says that from early childhoo remembers seeing the paper and hearin father, Rev. Irad Taggart, read aloud it, so I feel safe to say it has been i family seventy-five or more years.

Manchester, N. H.

MRS. J. D. THURSTON

I saw in the paper a man said h taken the HERALD fifty-four years. I taken it sixty years, and my mother-i had taken it a long time before.

South Union, Maine.

MRS. P. H. PHINNEY

I was married in 1884. Very soon aft marriage we subscribed for the HERAL husband's grandmother took the HERA many years before her death in 1876. I then taken by my husband's mother. long my father, Rev. Samuel Fox, t I cannot say, but it is one of the first I can remember and I shall reach my eth birthday in July.

Monument Beach.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXIX ★ BOSTON, *Wednesday, April* 16, 1941 ★ NUMBER 16

An Imperishable Covenant

JOHN W. McKELVEY

s moral men, we must incessantly start from scratch build endlessly the foundations of a better world on unshakable rock of an imperishable covenant. And natter how inclusive we make this covenant, it should ooted and girded in the home. For here originates the al and spiritual power of assent and consent necessary validate covenants, whether among individuals or ples.

he Scriptures give us in broad and sweeping insights outline of this fundamental covenant: Male and ale made He them; for this cause will a man leave parental home and cleave only to his wife; they are ceforth no more twain, but one flesh, who having n made one by God cannot be separated by man. relationship is, then, whether we like it or not, erishable.

here is a world of difference between building a house building a home. When we build a house we go ugh certain formalities of contracts, permits, licenses, fees, but at the end we have only a house, which pt for wear and weather remains unchanged through years. When we build a home we also go through ain formalities, vastly less involved, and licenses too ly secured, and when we are through with them we ke to realize that we have just begun to have a home. covenant that gives sanction to our home is read listened to rather vaguely and altogether too much one of those things which have to be gone through n on our wedding day. It acquires power and ners meaning only as the months and years go by. r better, for worse, for richer, for poorer, in sickness in health" are three alternatives that make or break ome. Just because a home is desolated by affliction ormented with poverty, there is no just reason for covenant to be annulled and abandoned. Rather, e is then all the more reason for that covenant to girded through adversity and guided to the eternal sperity of the souls involved.

second fundamental truth often overlooked and ppreciated is that this covenant is an agreement not veen things but between persons. The Bible speaks poetically when it says that man and woman in marriage become "one flesh." If man and woman become merely and literally "one flesh," then it is not matrimony but prostitution. We must remember that in the "earthly house of this tabernacle" we have a house, a building "not made with hands, eternal in the heavens." While we could not produce in reality the covenant of the home by eliminating the "earthly house," neither can we achieve that covenant by discounting and ignoring the "building not made with hands." When this covenant reads, "Wilt thou love . . . comfort . . . honor and keep . . .?" it refers to the mental, moral, and spiritual, as well as to the physical side of life. And only so conceiving this can two people plight their troth in the sacred covenant of the home. There must be no reservations, mental, moral, spiritual, or physical, else there is no valid covenant, no matter how many seals and witnesses.

But more than this, the plighted troth of husband and wife, like any other agreement, cannot be a one-sided affair. A covenant is made traditionally and Biblically between two persons, each alike responsible. That man is emotionally unbalanced who in the fever (or fervor) of proposal promises to make his sweetheart happy. "No one can *make* anyone else happy," says Dr. Regina W. Wieman in her book "The Modern Family and the Church"; "it is true that other persons can do things which provide conditions that help or hinder the securing of happiness, but happiness is an individual and inner *achievement.*"

In printing the cards inviting the couples whom I have married in my present pastorate to a special Bridal Service, I inadvertently committed a grievous blunder. I spelled "bridal" the wrong way! Too often we have committed this blunder in the living relations of the home. We sometimes speak jocularly of getting "hitched up," but not infrequently the "bridle and bit" are all too real, and this in two different aspects. The first is where husband or wife feels the brunt of the responsibility of their covenant, thinks the burden of the load is thrust unfairly on one back, experiences the sinking feeling that life

(Continued on page 373)

WORLD'S GREATEST SERMONS

The Expulsive Power of a New Affectio

THOMAS CHALMERS

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—1 John 2:15.

There are two ways in which a practical moralist may attempt to displace from the human heart its love of the world—either by a demonstration of the world's vanity, so as that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or by setting forth another object, even God, as more worthy of its attachment; so as that the heart shall be prevailed upon, not to resign an old affection which shall have nothing to succeed it, but to exchange an old affection for a new one. My purpose is to show that, from the constitution of our nature, the former method is altogether incompetent and ineffectual—and that the latter method will alone suffice for the rescue and recovery of the heart from the wrong affection that domineers over it.

Such is the grasping tendency of the human heart, that it must have a something to lay hold of—and which, if wrested away without the substitution of another something in its place, would leave a void and a vacancy as painful to the mind as hunger is to the natural system. It may be dispossessed of one object, or of any, but it cannot be desolated of all. Let there be a breathing and a sensitive heart, but without a liking and without affinity to any of the things that are around it, and in a state of cheerless abandonment it would be alive to nothing but the burden of its own consciousness, and feel it to be intolerable. It would make no difference to its owner whether he dwelt in the midst of a gay and goodly world, or placed afar beyond the outskirts of creation, he dwelt a solitary unit in dark and unpeopled nothingness. The heart must have something to cling to—and never, by its own voluntary consent, will it so denude itself of all its attachments that there shall not be one remaining object that can draw or solicit it.

The misery of a heart thus bereft of all relish for that which is wont to minister enjoyment is strikingly exemplified in those who, satiated with indulgence, have been so belabored, as it were, with the variety and the poignancy of the pleasurable sensations that they have experienced, that they are at length fatigued out of all capacity for sensation whatever. The disease of ennui is more frequent in the French metropolis, where amusement is more exclusively the occupation of higher classes, than it is in the British metropolis, where the longings of the heart are more diversified by the resources of business and politics. There are the votaries of fashion, who, in this way, have at length become the victims of fashionable excess—in whom the very multitude of their enjoyments has at last extinguished their power of enjoyment—who, with the gratifications of art and nature at command, now look upon all that is around them with an eye of tastelessness—who, plied with the delights of sense and of splendor even to weariness, and incapable of higher delights, have come to the end of all their perfection, and like Solomon of old, found it to be vanity and vexation. The man wh heart has thus been turned into a desert can vouch for insupportable languor which must ensue, when one af tion is thus plucked away from the bosom, without ano to replace it. It is not necessary that a man receive p from anything, in order to become miserable.

We know not a more sweeping interdict upon the af tions of Nature than that which is delivered by the apo in the verse before us. To bid a man into whom ther not yet entered the great and ascendent influence of principle of regeneration, to bid him withdraw his from all the things that are in the world, is to bid him up all the affections that are in his heart. The world is all of a natural man. He has not a taste, nor a desire, points not to a something placed within the confines o visible horizon. He loves nothing above it, and he cares nothing beyond it; and to bid him love not the world i pass a sentence of expulsion on all the inmates of bosom. To estimate the magnitude and the difficulty such a surrender, let us only think that it were jus arduous to prevail on him not to love wealth, whic but one of the things in the world, as to prevail on hir set wilful fire to his own property. This he might do sore and painful reluctance if he saw that the salvatio his life hung upon it. But this he would do willingly i saw that a new property of tenfold value was instantl emerge from the wreck of the old one. In this case t is something more than the mere displacement of affection. There is the overbearing of one affection another. But to desolate his heart of all love for the th of the world without the substitution of any love ir place, were to him a process of as unnatural violenc to destroy all the things he has in the world, and give nothing in their room. So that, if to love not the worl indispensable to one's Christianity, then the crucifixio the old man is not too strong a term to mark that tra tion in his history, when all old things are done away, all things are become new.

The love of the world cannot be expunged by a r demonstration of the world's worthlessness. But may it be supplanted by the love of that which is more wo than itself? The heart cannot be prevailed upon to with the world, by a simple act of resignation. But not the heart be prevailed upon to admit into its prefer another, who shall subordinate the world, and brin down from its wonted ascendency? If the throne whi placed there must have an occupier, and the tyrant now reigns has occupied it wrongfully, he may not lea bosom which would rather detain him than be le desolation. But may he not give way to the lawful ereign, appearing with every charm that can secure willing admittance, and taking unto Himself His g power to subdue the moral nature of man, and to r over it? In a word, if the way to disengage the heart the positive love of one great and ascendent object fasten it in positive love to another, then it is no

›sing the worthlessness of the former, but by address- to the mental eye the worth and excellence of the r, that all old things are to be done away, and all gs are to become new.

o obliterate all our present affections, by simply ınging them, and so as to leave the seat of them unoc- ed, would be to destroy the old character, and to sub- te no new character in its place. But when they take r departure upon the ingress of other visitors; when resign their sway to the power and predominance of affections; when, abandoning the heart to solitude, merely give place to a successor who turns it into as a residence of desire, and interest, and expectation efore—there is nothing in all this to thwart or to over- any of the laws of our sentient nature—and we see , in fullest accordance with the mechanism of the t, a great moral revolution may be made to take place ı it.

ıus may we come to perceive what it is that makes the t effective kind of preaching. It is not enough to hold o the world's eye the mirror of its own imperfections. not enough to come forth with a demonstration, ever pathetic, of the evanescent character of all its yments. It is not enough to travel the walk of expe- e along with you, and speak to your own conscience, your own recollection of the deceitfulness of the heart, the deceitfulness of all that the heart is set upon. re is many a bearer of the gospel message who has not wdness or natural discernment enough, and who has power of characteristic description enough, and who not the talent of moral delineation enough, to present with a vivid and faithful sketch of the existing follies ›ciety. But that very corruption which he has not the lty of representing in its visible details, he may prac- ly be the instrument of eradicating in its principle. him be but a faithful expounder of the gospel testi- y. Unable as he may be to apply a descriptive hand to haracter of the present world, let him but report with racy the matter which revelation has brought to him ı a distant world—unskilled as he is in the work of so omizing the heart as with the power of a novelist to e a graphical or impressive exhibition of the worth- ess of its many affections—let him only deal in those eries of peculiar doctrine on which the best of novel- ıave thrown the wantonness of their derision. He may be able, with the eye of shrewd and satirical observa- to expose to the ready recognition of his hearers the es of worldlinesss—but with the tidings of the gospel ommission he may wield the only engine that can pate them. He cannot do what some have done, when, by the hand of a magician, they have brought out to , from the hidden recesses of our nature, the foibles lurking appetites which belong to it. But he has a ı in his possession which, into whatever heart it enters, like the rod of Aaron, swallow up them all; and ualified as he may be, to describe the old man in all nicer shading of his natural and constitutional ties, with him is deposited that ascendent influence r which the leading tastes and tendencies of the old are destroyed, and he becomes a new creature in s Christ our Lord.

t us not cease, then, to ply the only instrument of erful and positive operation to do away from you the of the world. Let us try every legitimate method of ıng access to your hearts for the love of Him who is ter than the world. For this purpose let us, if possible, away that shroud of unbelief which so hides and darkens the face of the Deity. Let us insist on His claims to your affection—and whether in the shape of gratitude, or in the shape of esteem, let us never cease to affirm that in the whole of that wondrous economy—the purpose of which is to reclaim a sinful world unto Himself—He, the God of love, so sets Himself forth in characters of endearment that naught but faith and naught but understanding are wanting, on your part, to call forth the love of your hearts back again.

The object of the gospel is both to pacify the sinner's conscience and to purify his heart; and it is of importance to observe that what mars the one of these objects mars the other also. The best way of casting out an impure affection is to admit a pure one; and by the love of what is good to expel the love of what is evil. Thus it is that the freer the gospel, the more sanctifying is the gospel; and the more it is received as a doctrine of grace, the more will it be felt as a doctrine according to godliness. This is one of the secrets of the Christian life, that the more a man holds of God as a pensioner, the greater is the payment of service that He renders back again. On the tenure of "Do this and live," a spirit of fearfulness is sure to enter; and the jealousies of a legal bargain chase away all confidence from the intercourse between God and man; and the creature striving to be square and even with his Creator is, in fact, pursuing all the while his own selfishness instead of God's glory; and with all the conformities which he labors to accomplish, the soul of obedience is not there, the mind is not subject to the law of God, nor indeed under such an economy ever can be. It is only when, as in the gospel, acceptance is bestowed as a present, without money and without price, that the security which man feels in God is placed beyond the reach of disturbance—or that he can repose in Him as one friend reposes in another—or that any liberal and generous understanding can be established betwixt them—the one party rejoicing over the other to do him good—the other finding that the truest gladness of his heart lies in the impulse of a gratitude by which it is awakened to the charms of a new moral existence. Salvation by grace—salvation by free grace—salvation not of works but according to the mercy of God—salvation on such a footing is not more indispensable to the deliverance of our persons from the hand of justice than it is to the deliverance of our hearts from the chill and the weight of ungodliness. Retain a single shred or fragment of legality with the gospel, and you raise a topic of distrust between man and God. You take away from the power of the gospel to melt and to conciliate. For this purpose the freer it is, the better it is.

To do any work in the best manner, you would make use of the fittest tools for it. And we trust that what has been said may serve in some degree for the practical guidance of those who would like to reach the great moral achievement of our text, but feel that the tendencies and desires of nature are too strong for them. We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God—and no other way by which to keep our hearts in the love of God than by building ourselves on our most holy faith. That denial of the world which is not possible to him that dissents from the gospel testimony is possible, even as all things are possible, to him that believeth. To try this without faith is to work without the right tool or the right instrument. But faith worketh by love; and the way of expelling from the heart the love that transgresseth the law is to admit into its receptacles the love which fulfilleth the law.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
T. T. BRUMBAUGH
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
CARLETON LACY
FRANK R. HOLLENBACK
PAUL MORRISON
JOHN OWEN GROSS

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Challenges to Christian Living

For a decade Dr. Allan Knight Chalmers has served as a worthy successor to the late Dr. Charles E. Jefferson at Broadway Tabernacle Congregational Church in New York City. To the religious world outside the range of his voice he has given heartening evidence of his ability in such books as "The Commonplace Prodigal," "Give Me Another Chance," and "As He Passed By." His latest contribution is entitled "Candles in the Wind."*

This volume is not composed of sermons, but rather of informal and penetrating addresses concerning discipleship. The author's thesis is to the effect that Christians, to be influential, must be more than "Candles in the Wind." They must be torches fed from inner and inexhaustible resources. In his own words, "this book aims at producing the feeling of belief in 'the true light which lighteth every man that cometh into the world,' so that from that confidence in the truth we see in Christ may come the compulsion to apply the light with intelligence and with undiminished persistence."

Dr. Chalmers begins his discussions with some appealing reflections on light and darkness as symbols of the life of the spirit. But his thought moves out in ever wider and wider circles as he broods over such themes as "Life Needs a Cutting Edge," "God's Finger on the Scales," "The Law of Eminent Domain," and "Squatter Sovereignty." The power of these essays rests in part upon their directness and incisiveness, in part upon their graphic and unconventional use of illustration and poetry. Their main source of influ has rootage, however, in the personality and co tion of the writer who sends these pages forth in hope that thereby readers may believe they "car find the way" which they and the world need.

*CANDLES IN THE WIND. By Allan Knight Chalmers. Charles Scribner's Sons: New York. Price, $2.

This Week's Preacher

Carlyle once observed of the sermons of this w preacher, Thomas Chalmers (1780-1847) that "were usually the triumphant onrush of one idea its satellites and supporters." The "one idea" o greatest sermon is arrestingly expressed in its "The Expulsive Power of a New Affection." The a sermon in just those seven words without any ther discussion of the subject—though the preac discussion, intricate as it sometimes is, will ki both the mind and the heart of the reader.

Chalmers was not only a giant in the pulpit, bu was also a remarkable social worker. In his paris St. John's, Glasgow, he undertook to minister to poor and needy without help from any source ex the free-will contributions which his appeals sti lated. From St. John's he was called to the Unive of St. Andrews and accepted the chair of moral losophy in that institution. Later he took the cha divinity in the University of Edinburgh. He led in Free Church movement in Scotland and succeede the inauguration of a Sustentation Fund and founding of New College, of which he became p cipal. It is interesting to note that it was the influ of the revival of John Wesley that caused Chalme turn to Christianity and the preaching of the go

Send for One

From the Associated Boards for Christian Coll in China comes a letter together with one of the attractive and informing four-page bulletins we seen in many a day. This illustrated folder bears title "The China Colleges" and the significant title "Islands of Freedom." It is worth a thoro reading, for the story it tells is extremely inspir Send for one. Address a card to Associated Boards Christian Colleges in China, 150 Fifth Avenue, York City.

Whose Government Is This?

Amazed and indignant were many good citizen the United States to read last week in the *Har Crimson,* undergraduate publication at Harvard U versity, the inside story of the barring by Naval A emy officials of a member of a Harvard athletic t —a Negro—from participating in a game at Ann lis. It was explained that the rule against Negroe Annapolis was "of long standing." The feeble ex that race riots were feared if Negroes took part in letic contests looks pretty thin in view of the reported by the *Crimson* that Annapolis students no objection to the Negro, indeed wanted him to p Whose government is this? Who decides w American citizen may have his full rights and to w citizen those rights are to be denied?

UNDER FIRE

ering indeed for all good Christians is the analy- the work of the National Christian Mission appears in this week's issue of *Time*. Says that y circulated magazine in an article entitled "End lission":

> otestantism's most ambitious venture in mass evan- ism was weighed and found wanting last week in ost of the 22 cities visited by this winter's National ristian Mission (*Time,* October 14). It had given the eady-faithful a notable stirring-up, but as a program "reaching the unreached" it had barely scratched surface. With 70,000,000 Americans still outside any urch, the best figure the Mission could claim was 50,000 w members added to the 40,000,000 already within the otestant fold—a gain of ⅛th of 1%.
>
> the Mission failed, it was not for lack of effort. Amer- 's most famous foreign missionary came all the way m India to head the drive—Dr. E. Stanley Jones, thor of "The Christ of the Indian Road." 191 volunteer akers (including 15 bishops, 102 pastors, 33 educators) veled a million miles to address 6,160 meetings ended by 2,355,880 persons. Newspapers gave over a usand columns of free publicity. Radio stations con- buted 403 free broadcasts. High schools assembled ndreds of thousands of youngsters for special audito- m rallies. Unions opened their labor temples. wanis, Rotary, and Lions held Mission luncheons. ison wardens mustered convicts from their cells. And usands of church workers rang over 100,000 door- lls in a great interdenominational drive to bring in converts.

first reaction of some church leaders to this devastating appraisal of the results of the great aign may be one of resentment and counter- sm. It may be contended that *Time* is a secular ation lacking in background information and nuine sympathy for the Christian movement. critics may point to the elaborate whisky adver- ents carried in its pages, which have seriously led thousands of earnest churchmen, and say, t can you expect from a weekly that puts itself, n the field of advertising, on the side of an anti- institution?" Still others may hastily conclude *Time* has seen an opportunity to create a sensa- and on the principle that "controversy makes alism," has launched an attack upon evangelism. a letter to the editor of the HERALD, Samuel G. s, religion editor of *Time,* says:

> e started the research for this story in the expecta- n that it would put us in a position to publish a tual report on the *success* of the National Christian ssion. To get our information first hand, we asked r own correspondents, or the correspondents of the sociated Press, in each of the 22 cities visited by the ission to interview leading clergymen, religious editors, y editors, business men, and labor union leaders and t us a true picture of what the Mission had accom- ished in that particular community.
>
> am sorry to have to tell you that their reports added to a very different picture from what we had expected —so different that we first held the story up a week to re-query many of the original sources and, when this failed to change the picture materially, we even considered killing the story entirely, although by that time we had accumulated well over a hundred typewritten pages and 25,000 words of documentation.
>
> But in the end we decided that if the church is going to reach the unreached it must begin by facing the facts.

We certainly ought to face the facts, no matter how disagreeable they may be; for only by so doing can the church make any genuine progress.

What did *Time* find in addition to the statistics, which it interprets in such gloomy fashion? "In Cleveland, Oklahoma City, Washington, and Houston," says the article, "almost everyone agreed that the Mission was a real success." "In Syracuse, Denver, St. Louis, Little Rock, Louisville, Indianapolis, Minneapolis, Springfield (Ill.), Seattle, Portland, and Los Angeles the local clergy seem reasonably well pleased, but in most cases the franker ministers agreed with other civic leaders that from 85 to 90% of the audiences were more or less regular churchgoers, that the Mission failed to 'reach the unreached,' and that its principal value was to 'give church people a shot in the arm.'" Then follow a number of specific comments from ministers and others living in these cities, most of which are severely critical. Samples are: "The Mission failed completely"; "whipped up the enthusiasm of the faithful"; "had no lasting effect"; "just a memory."

In facing the whole range of facts involved in the strictures made by America's most popular weekly, we do well to note, however, that the discussion in "End of a Mission" is dominated to some extent at least by the hard-headed practical approach of the man of affairs. During the last twenty-five years or more, the growing dominance of the business man in the management of the church has brought about a vast change in the tests by which Christian effort and achievement are judged. Evidently with the purpose of giving its readers a little comfort in the midst of the dark picture of modern evangelism, *Time* in a practical mood says:

> Everywhere so much time, space, and work was given free as a labor of love that the cash outlay for the Mission was a mere $158,600, and collections along the way brought in $132,000. Figured that way, the 50,000 new church members cost only 50 cents apiece—a notable bargain, especially when the quickened interest of the already-faithful is counted in at no cost as a by-product.

Nevertheless, the "weekly newsmagazine" has done the church a favor in that it has compelled it to reexamine its work of evangelism. Are we getting results —not "50 cents apiece" or mere church membership results, but genuine results in terms of the whole-

hearted enlistment of men and women for Christ and for the advancement of His kingdom. The grand-scale campaigns of our day are a combination of "old-fashioned evangelism" and modern card-index methods. And yet for the most part they are not in any large way reaching the unconverted. Their promoters cover the failures by pointing to masses of signed cards which signify "requests for prayers," or state that the signer "was helped." "Warming up" Christians, valuable as it may be,—and it is valuable, —is by no means fulfilling the total purpose for which Christ died.

What, then, can the church learn or relearn in its effort to make real disciples for the Lord Jesus? We venture a few observations:

1. Let the church be the church. While it should ever be open to suggestions and advice from the world, it needs to take leadership and go forward unafraid on the basis of the gospel of Jesus.

2. The best evangel by which to enlist unconverted men is the truly converted man, not a mere professor of the faith or nominal church member.

3. We must be strictly honest in method and appeal. No claptrap! No trickery! Too often in our eagerness for results, we unconsciously "turn sharp corners" and leave an earnest seeker disillusioned and disappointed.

4. We need to know for ourselves what the gospel is and how it must be applied. There must be no restriction placed upon the range of its power. It is a revolutionary force for the individual and for the whole order of society. Many interpretations of the gospel are so narrow and weak that thinking men of the world turn away from them in disgust. The preaching of the whole gospel requires intelligence, devotion, and courage and is likely to involve suffering and persecution.

5. We need to rid ourselves of the preposterous idea that evangelism must be interpreted always in terms of the sudden and the dramatic. The long process of patient Christian education may in the last analysis bring forth the best and most permanent results.

6. As to evangelistic method, nothing can begin to compare with the minister himself in action in genuine house-to-house pastoral work, and in virile preaching week in and week out, as a means of achieving lasting results in human terms. Meetings and crowds doubtless have their place, but personal evangelism is best.

Brief Rest for Congress

In recess for the first time since January 3, the House of Representatives in Washington enjoyed a short rest last week. The Senate met only briefly. The occasion that brought this little respite from the hard grind was the Easter holiday. Defense and foreign policy have thus far dominated the first session Seventy-Seventh Congress. Of the $14,071,8 authorized or appropriated since the session b only about $400,000,000 has gone for strictly defense items. The largest single appropriatio called for $7,000,000,000 to implement the leas act. Both houses will this week get down to bu again and face formidable proposals for defense lation. One item is the navy appropriation bill, involves $3,415,521,750.

Toward a War Economy

Evidence that the United States is moving r toward a war economy is furnished by the fact t Friday of last week President Franklin D. Roo set up an "Office of Price Administration and C Supply," with Leon Henderson, distinguished mist, as its head. The efforts in defense work large scale have caused the emergence of the dangers of high prices and, worse still, inflation. the millions of dollars now being spent by the G ment for the production of war supplies, in except for the slight setbacks occasioned by strikes has been driving ahead at full speed and ployment is on the way out. As a result, pric beginning to soar. To head off an upward price and insure an adequate flow of defense suppli Henderson office was empowered to (1) fix when necessary; (2) prevent speculative withh from the market of all commodities; (3) equitable distribution of materials for defens civilian needs.

The Army Grows

Three hundred seventy-four thousand hold registration cards issued under the nation's first time draft act, out of a total of some 17,000,000 can men between the ages of twenty-one and five who received such cards six months ago, ar in army uniform. Through 6175 local boards total of 135,000 persons in charge of the proce draft act is being administered in all parts United States. Of the 135,000 administrators, 1 are not paid for their services.

Ford Confers

For thirty-eight years Henry Ford, expon strict individualism in the field of industry, ha stedfastly to his determination not to meet with officials to settle differences between his compa the workers. Last week, Ford officials met C. I. O. president Philip Murray and state and mediators. Mutually satisfactory terms were re and the strike at River Rouge, which for ten da held up $155,000,000 worth of defense contract called off. The peace plan provided for (1) ret all striking workers without prejudice; (2) est ment of grievance machinery; (3) a collective ba ing election among the River Rouge plant's workers. The outcome of the mediation confer very inspiring, and should be praised by all goo who seek better relations between capital and l

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

hings which are most surely believed among us.—Luke 1:1.

attempt to hold that a knowledge of Christian doc- a necessary part of religious education plunges us into the old debate about the value of theology. On e hand, theology is depreciated. Even for people ok down on the Victorians, the famous dictum of w Arnold that religion is morality touched by n is still the last word. We are told that a man's s of no importance compared with the kind of life ls. We are reminded that Jesus did not call upon accept ideas about Him but to follow Him; that ected mere profession as worthless and exalted the of practical obedience to His commands. The doc- of Christianity are all very well, it is said, but they y the formulation of ideas that arise from reflection gion, which comes first. If we can only make sure gion, theology will take care of itself.

line of argument has its appeal, but it may still be d whether religion is adequately defined as moral- ched by emotion. What is the source of the emotion ves true life and power to morality? Is it not in a conviction of the truth of certain ideas about the What good would such a conviction be if it faded o a hazy vagueness when questioned about the facts h it was convinced? To speak about religion as com- st and later giving rise to a theology for those of a ve turn of mind is like speaking about patriotism as to a man without his having any clear idea of is country stands for. This is civic duty touched by n, but by a very dangerous kind of emotion which ing in any intelligent basis and hence may well the "patriot" the victim of any clever demagogue ows how to use the shibboleths that kindle the emo- True patriotism must have a sound basis in thought. ettysburg Address is hemispheres away from the mbination of prejudice and emotion which cries My country, right or wrong!" and betrays, as often the civic duty which it touches into fevered life. atriotism of Lincoln's great utterance is rooted in an hich it expresses in rational terms summarizing a phy of government. It is a superior patriotism for ry reason. So with the religion of the mature Chris- has a rational basis, a core of conviction. That con- is intense and therefore not divorced from emotion vered from life, but it is rational none the less. e that rational core exists, the Christian is not at rcy of every wind of contemporary ways of thought on.

e is nothing at all new about this. It was very early history of the church that one of its leaders wrote to ple, "Sanctify in your hearts Christ as Lord: being always to give answer to every man that asketh you on concerning the hope that is in you." St. Luke his gospel that Theophilus and other readers might the certainty concerning the things" in which they en instructed. It was an element in the power of the early church that it had a rational faith and knew the place that a body of instruction played in the development of the religious life. Christianity has always been a way of life, but it has always been a way of life based on a certain body of thought, a certain set of ideas about God and man and the world and the interrelations of the three. The fact that when St. Luke wanted to give Theophilus an authoritative statement of doctrine he put it in the form of a sketch of the life and teaching of Jesus tells us that Christian thought centered in Him as the key to an adequate apprehension of the truth about life. It tells us also that the Christian church was sure that this centering of thought must be intelligent. "I know whom I have believed" means something far more than an assertion of blind confidence. It means an intelligent and therefore unshakable knowledge. A Christianity without a theology is not a complete Christianity.

This does not mean that doctrine is to be exalted at the expense of action. For any man who calls himself a Christian, the test of his religion must be the life he leads. Only a Christian is something more than a man who leads an upright life. He is one who leads an upright life on a certain basis which gives to his uprightness a touch of inspiration. That "plus" is derived from an intelligent relation to his Lord which involves certain apprehensions of truth which can and must be intellectually expressed. Jesus Christ awakens the mind. The pure in heart see God and their vision is no ineffable flash of light too dazzling to be rationally expressed. It is a vision of the truth that makes men free, and enables them to give answer to every man that asketh them in terms that mean something to the inquirer.

I suppose it is true that everyone who has much to do with young people in this troubled day is more than a bit dismayed at their total ignorance of the elements of Christian teaching. Dr. Bernard Iddings Bell in his recent book, "Religion for Living," tells of being given the task of teaching a college course in which the students might be shown how to correlate their Christian religion with their studies in science and philosophy. But he soon found that though his students came from Christian homes and churches they had "no religion that was sufficiently choate to be related to anything at all." Abandoning the course, he put his young men "through a brief but competent course in fundamental theology." That done, "they found, and I found, that when they knew what Christianity actually is and does teach, they were able to make their own correlations, without much help from others."

It is, I suppose, with some such ideas in mind that the editor of the HERALD has asked me to work out a series of brief treatments of the main elements of Christian teaching. For the next few weeks this page will be occupied with such discussions. If our faith is continuous with that of the historic development called Christianity, it is worth while asking ourselves just what that faith has been and is.

Christian Education---Whither Bound?

Some Specific Suggestions for Meeting a Pressing Problem

F. BRINGLE McINTOSH

From all indications we are approaching a crisis in the realm of Christian education. Several things bear out this contention. The evident lack of Christian motivation in the social processes of the body politic is witness to the fact. The more or less sudden discovery of the loss of close contact between the Christian college and the church is indicative. The rather frantic way in which the church is trying to deal with religious training of youth on state university campuses is another definite sign. The insistent demand on the part of public educators that something be done in the matter of moral and religious nurture of school children is to the point. The sudden concern of political leaders about the "spiritual undergirding" of the nation's life is very suggestive. All things conspire to say that the time is at hand when the Christian church must face intelligently the problem of Christian education.

This problem must be faced on a wide front. It includes our Christian colleges. It includes religious work on state college campuses. It includes our secondary and high schools. It includes our elementary program of education. The time is ripe for a more adequate facing of the problem of Christian education all along the educational front.

With the continuous "speed-up" of secular education, the steady advance of vocational stress, the remarkable improvement of technical skills, this thing becomes imperative. All intelligent people who are saying anything about the matter are insisting that something far more effective than has been done must now be set in motion in America.

There are some very evident reasons why we are where we are. One is the breath-taking development in the realm of secular education. When secular education has finished the day with a student, there is little time or energy left for religious or moral training. Our attempt to keep abreast in this matter has been a rather poor "second fiddle" played just off the stage in this tremendous ensemble. Another reason is all too evident in our church-related colleges. In their mad attempt to balance the budget, in their frantic hope to compete with tax-supported universities, in their deliberate campaign to increase or maintain the student body and faculty, they have too largely forgotten the church and the church has tended to forget them also. Consequently, we find many so-called Christian colleges which have little or no stated Christian purpose and, therefore, little or no Christian support. As a consequence, we have set up in America a vast educational program beginning with childhood and extending into maturity in which moral and spiritual training is incidental and, really, a side issue.

Now, we are certain to be doing something about the matter soon. I am anxious that the right things be done. It seems to me that we ought to be able to agree that the state ought not to be expected to do this job. In America it must never be the business of the state to teach religion. Of its very nature it cannot do it adequately. Yet the temptation is becoming vocal on every hand that the church leaders relax and permit our public educators to deal with this matter. In my judgment, that is a very dangerous "way out." It is the business of the Christian church to take that responsibility and stay by it whether it be in the elementary or university sectors of the educational p If that is not the business of the church, one can we the question whether it has much business. But th gestion must not take the form of an appeal to the ods of yesterday. We did not do this thing any too the midst of the simple life of our fathers.

It is a foregone conclusion that we cannot do it this complex age if we propose to use the old techn As things now appear, youth cannot be made spir literate in a half-hour on Sunday—sandwiched in b a late Saturday night social engagement and a S motor trip. Nor can this thing be done at the "fag e a day of "stepped-up" secular education in the r set-up.

It therefore seems evident that such training sho had as regularly as secular training and close besid every local community. It should be integrated w whole educational program of the student body.

With these general observations in mind, I shou to submit a few specific suggestions. First, I beli should give every encouragement and support to th lic educational program now in operation. I do not we are ready to replace the public schools with ch parochial schools, or our state universities with church colleges. These are here to stay, and they wi our support. That being true, the church ought to b to lend support to any movement that gives a p the teaching of religion alongside public educatio church should be very jealous at this point, ho That program of religious education must be financ executed by the churches of the community. A privilege must be extended to Protestant, Cathol Jew alike. It should be carried on in very close coop with public school authorities. The superintendent be asked to pass upon the qualifications and effici the teachers, but should have nothing to do w content of the courses except in a very unofficial ma

This kind of program of religious training shoul be allowed to become competitive with the prog the local church. It should be carried on with the cooperation of the church. The program of the should be so arranged that all overlapping and com would be eliminated, and the church would look u educational program as its very own program of tion.

Now, all this has meaning for higher learning The purpose of the church-related college would b easily defined. Its aim would not be to compete w state university. It would not make an attempt to the Christian youth of our nation. While it wo close its doors to any capable youth, it would be to spend itself and its resources on the training of o ing young men and young women for Christian ship in the various vocations. It would limit its cur pretty largely to undergraduate work, leaving ve siderably to the great universities technical g studies necessary for vocational specialization. The college would offer a great number of scholar youth of unusual potentiality and thus furnish th

leadership for the coming generations. That would n, of course, that the church could not neglect her h on the campuses of our state universities. It would n that the thing that is now being done by the Wesley ndations and like organizations would need to be nded and intensified throughout the length and dth of the land.

'e all realize that there are many objections to such osals. Not least of these is the tremendous cost lved. But is it not true that even at present we are ding much money and getting rather indifferent lts in places? And in this day of high cost of secular ation, if we are going to do anything at all, dare we est anything less than this? Then comes the question: v accomplish all this with the Christian church split so many denominations and sects? Well, if the Chris- church is not now ready to cooperate on such an ortant matter as this, it is a sad commentary on the stianity of the church.

'e all have a good deal of sympathy with Nicodemus n he asks the Master, "How can these things be?" But ave even more sympathy with Jesus when He says, must."

me of these things are "must" things, and will have e incorporated into our educational procedure of orrow. One thing is certain, we must find some ways ndergird the education of our youth with vital Chris- religion and the resultant ethics of our faith.

TOTAL EVANGELISM

H. S. Thomas

e Christian Community cannot evade the conviction evangelism must be central in the program of the ch. Many an earnest preacher and many a conse- d layman has been compelled reluctantly to confess inadequacy of ancient and traditional evangelistic ods. With prayerful earnestness we have sought new and effective appeal. And while we have ht in baffled bewilderment for a new method we , I believe, inadvertently practised an effective evan- tic method with no articulate recognition of the fact. our thought, to evangelize is to bring the Spirit of st into effective relationship with a life. The Spirit hrist naturally touches a life at the point of its great- eed. In our several communities from time to time, e person or group or in another, we have the com- range of human need—youth, joy, strength, pros- y, loss, age, pain, disease, sorrow. The minister of y seeks to evangelize his people at the point of their est need. This is the evangelistic method that has developed among us—ministering to human need in Spirit of Christ. In view of the comprehensive field, ing designation for this method, or approach, might Total Evangelism.

tal Evangelism must touch every life, young and and in every condition, and not merely as an initial ening but as a continuing life-process.

nerally, youth should be evangelized in their social recreational life, for this is usually the point of their est need. We must provide social opportunity and ational guidance, and thus seek to incline the thought r young people toward the Jesus way, and to center active interests about the church.

nother need that presents an evangelistic opportunity ts from the loss of health. It may be to bring the sick into contact with a healing ministry, or to provide food or medicine; it may be to instil courage, optimism, and faith. Jesus was the first to recognize this evangelistic opportunity, and His missionaries have not been slow in realizing its value; but His church generally has not entered largely into the favorable situation thus presented.

Yet another need that presents an evangelistic opportunity is the intellectual need. The bringing of the Spirit of Jesus—who is the Truth—to bear on the intellectual processes of youth is a rewarding endeavor.

Some orthodox and pious person may complain that no mention is made of sin as presenting an evangelistic opportunity. If we agree that evangelism naturally touches life at the point of its deepest need, it is practical to observe that today people are not acutely conscious of sin. When Jesus befriended the sinning woman He did not rebuke the sinner, but His friendship banished sin from her life. If people are evangelized in their social, physical, and intellectual needs, sin will duly be cared for in the process.

The recognition and acceptance of the plan of Total Evangelism will lead the church of Christ into a new day of victory and strength. It is not an easy occasional or periodic effort, but a continuous and sustained endeavor, demanding fidelity, persistence, and faith.

THE SIXTH COLUMN

We quote from a leaflet published by the National Conference of Christians and Jews:

Who Are We of the United States?

"We of the United States are:

One third of a million, Indian
One third of a million, Oriental, Filipino, and Mexican
60 million, Anglo-Saxon; 10 million, Irish
15 million, Teutonic; 9 million, Slavic
5 million, Italian; 4 million, Scandinavian
2 million, French; 13 million, Negro
1 million each, Finn, Lithuanian, Greek

In addition, we are:

2 million, Anglican Episcopalian
40 million, Evangelical Protestant
1 million, Greek Catholic
4½ million, Jew
Two thirds of a million, Mormon
One tenth of a million, Quaker
22 million, Roman Catholic
One-half million, Christian Scientist."

What an extraordinary invitation to racial and religious intolerance! What a magnificent opportunity to put racial and religious intolerance where it belongs—on the dump heap of prejudices destroyed by common sense! For no American can read this table of statistics without realizing that racial and religious intolerance in the United States is dynamite—guaranteed, if it explodes, to blow up everyone. If you do not know the American history of intolerance, read it, and you will learn that, from the beginning, this country has always had to combat intolerance, and that our success in achieving a workable unity has been absolutely conditioned by victory, again and again and often by the narrowest margin, in a struggle to hold down a tide of prejudice, that always rises once more, that has been thrown back, and will be thrown back once more, because, if it washes over us, we can no longer function as a nation.—*The Saturday Review of Literature.*

London Clergyman

Interview with the Acting Vicar of All Hallows, Now a Parish without a Church

GUY EMERY SHIPLER, JR.

All Hallows Church, Tower Hill, London, and the ground on which it stands has seen so much history made during many centuries that it seems impossible that the final chapter has been written. The bombs of Adolf Hitler have left in ruins the church where John Quincy Adams, sixth President of the United States, married a parishioner by the name of Miss Johnson in 1797; the church where the heart of Richard Cœur de Lion rested for 150 years; the church where William Penn, born in its present vicarage, was baptized; the church where diarist Samuel Pepys, First Lord of the Admiralty, had a room in the tower; the church which Alfred the Great knew in the ninth century, and where William the Conqueror built the main pillars, five on each side, in 1087 just before his death.

The destruction of such a priceless treasure-house of history and Christianity is of course tragic, especially when it is realized that here is but a tiny example of what is going on daily in the Old World. But the significant factor is that the parish still exists—a parish that includes docks and warehouses and home of workers, the indutry and much of the authority. It comprises one of the ventricles of the heart of the British Empire.

Something of the valor of the clergy of London is found in the story of Rev. Michael Coleman, acting vicar of All Hallows. Invited to Canada by the New Westminster, B. C., diocese of the Church of England, to lecture on the work of the London city churches during the war, Mr. Coleman spent a day or two in New York, where he told the writer about his parish. As might be expected, the short, stocky clergyman typifies the famous British bulldog spirit. With the pictures of his wrecked church spread out on a desk, he quietly told of the rich history that lay beneath the rubble. There was no show of emotion; just a calm acceptance of a fact. Even were he so inclined, there would be no time for a London city clergyman to brood about his loss.

So far Mr. Coleman has been "knocked in the air" eleven times by exploding bombs, for he rarely goes into a shelter save to conduct a service. In his parish there are four large public shelters, each of which now has a canteen. His first task when the sirens sound is to "see all the people in" to the shelters. When they are safe, Mr. Coleman and his assistants venture out into the night in pairs, to do what they can to save lives, put out small fires, and so on. Mr. Coleman described a particularly busy night last October.

"You must think of a beautiful night, with the stars brilliant and a gorgeous harvest moon," he said. "The sirens sounded about 6.20, and by the time we had got everybody safely established in the shelters and stepped outside, the planes were overhead and the guns were firing. Suddenly a big one came down and struck a tea warehouse directly across the street from where I was standing. It was about twenty-five yards away, and a direct hit. The explosion knocked me about thirty yards."

Picking himself up, Mr. Coleman was surprised to see the building still standing, with only the windows and doors blown out. He concluded that the explosive w delayed-action bomb, so he got his ax and went with assistant across the street. They carried three unconsc men out of the building, then went up six flights to roof of the building. They located the hole and follo it down from floor to floor until they reached the gro again. Here they found that the bomb had fallen in room full of crates.

Said Mr. Coleman: "With my knees shaking—I'm awful coward—I went and got the naval bomb squad helped them dig up to the bomb, which was a pounder." The naval men discovered that the bomb already exploded but that its devastating effect had lost because the crates were filled with mica, an effe blast-preventing material.

After they finished at the warehouse, the two cl men started for the docks. On the way a stick of bo crashed into the Tower of London, killing one of warders and his family. At the waterfront they fou lorry, virtually intact, blown through the wall of on the docks. They were removing the dead driver into open when there was a sudden sound of machine fire close at hand. Seeing no planes around, they lowed the noise until they came to a small ammun depot. Falling shrapnel had set fire to one of the amm tion boxes, and bullets were whistling in every direc The two clergymen plunged in and managed to pull boxes away and put out the fire. Although the air thick with bullets, neither was even nicked.

Later, back on Tower Hill, the two men heard Mr. Coleman calls "an awful screech" and then the rific explosion of a huge bomb hitting a naval squad emplacement. The ammunition boxes stored nea caught fire, and again there were the whistling bu Just as they finished putting out this fire and resc more boxes, Mr. Coleman heard the ominous soun a land mine coming down near by on a parachut landed a couple of blocks away, wiping out an entire of houses. Scarcely had the roar subsided when they h another mine, and, looking up, they discovered it cor down directly at them. Mr. Coleman thought, "V here's where we go to glory this time!" But by incre luck a stray piece of shrapnel exploded it over their h

It was 3.45 A.M. when the men finished their rou "I had seen about 180 dead people that night, and managed to pull about sixty of them into the open," Mr. Coleman.

It is appropriate that All Hallows Church, which seen and is still seeing so much action, is the guild ch of Toc H, rough-and-ready British organization that born in Flanders during the last war to give men in fighting services an understanding Christianity. It now spread throughout the empire. Its rest-houses vide a chance to sing and laugh, to pray and wor God. Its outstanding feature is that it is always in the ter of things—such as the retreat from Dunkirk.

The Toc H lamp of maintenance was lit by the D of Windsor, then the Prince of Wales, in 1922, and

ned steadily ever since except for ten minutes at the inning of December, 1940. At that time a bomb strik- All Hallows Church blew it out. Mr. Coleman, stand- near the church at the time, was knocked unconscious the blast, but when he regained his senses he rushed the wrecked structure, seized the Toc H lamp and ied it to the crypt, where he relit it. Down below the t lie the ruins of an ancient Druid temple, discovered it ten years ago. It is believed upper parts of the ple were torn down by Julius Cæsar in his invasion 4 B.C.

he first bombing took out the east wall of All Hal- s, a wall which had been built by the Saxons in 675, re the time of Alfred. Subsequent bombings have dually reduced much of the structure to rubble, includ- the pulpit. This pulpit Mr. Coleman calls unique, so much because it was a carving by Grinling Gib- s, greatest British woodcarver, as because the five nbers of the commission who produced the authorized ion of the Bible for King James preached from it on secutive Sundays in 1611. Mr. Coleman was preach- from it on September 3, 1939, when he heard the ns go for the first time.

here is an interesting point about the bombing of the rch. In the part where the most damage has been e, there rests an Unknown Warrior's tomb. It is ain's second most famous tomb of its kind, and is a norial for all the members of Toc H throughout the ire who lost their lives in the last war. Despite the astation all around it, the tomb itself remains un- hed.

Imperishable Covenant

(Continued from page 363)

lost its breathless spontaneity and has become hopeless dgery and "driving." Bad as this is, it is hardly less ehensible than the second, where husband or wife yielded to the other's will and waits supinely to be passively to the green pastures of ease and content- it. But just as the marriage covenant requires two ontract it, so with even greater reality it demands the t and mutual efforts of both partners to bring it to ul fruition, till death do them part.

aking for granted that our covenants are properly red upon and sincerely pledged, being human and g as we are in this imperfect world, we are prone tumble into error and failure, and beyond that into air and defeat. Only one power can save us and that e power of God. Jesus interpreted the Scriptures cor- ly when He selected two brief passages from Genesis 7 and 2:24) to substantiate His belief in the imperish- covenant of the home, and when He went on to add premise and give the summary that this covenant was erishable because it was grounded in God, who made in His own image, and who established it, therefore, n unescapable conclusion that man at his best cannot unfaithful to his best. ("Wherefore they are no more in, but one flesh. What therefore God hath joined ether, let not man put asunder."—Matthew 19:6.) h like discernment, Jesus tied inseparably together law of man's love for God with the law of man's love man, and said the one without the other was an imper- nce to man's spiritual integrity.

takes only a cursory glance at the long struggle of the ily across the past millenniums to realize how inch by , as it were, the sanctity of the home, the high privileges of Christian matrimony, and the priceless truth of the inviolateness of human personality, male and female, have been achieved in direct ratio with the achievement of man's true covenant relationship with God the Everlasting. How utterly presumptuous for any one of us to assert our independence of the Eternal, and to flaunt our arrogance in the face of the historic victories of the church in ages past! And yet how readily we have done so because it has been unpleasant or arduous to wait patiently at the footstool of the Almighty!

Our hope for today *and* tomorrow is in God. We must deliberately and efficaciously consecrate ourselves to the unfinished task of achieving an orderly and covenant-keeping world by maintaining lives that are consistent with truth, unselfish in service, and bound through thick and thin to the moral and spiritual values which validate all toil and crown every noble endeavor.

Gladstone, Disraeli, Browning, and Andrew Jackson among eminent men have achieved such a covenant in the home. Countless others who will remain forever unknown and unsung have gained the crown of similar righteousness. It is therefore not impossible for us to do so, knowing we can do so only with God, and being assured that by doing so we shall be building, not only a new heaven, but a new earth as well.

Easter!

"Why seek ye the living among the dead?" was the question asked the sorrowful disciples at the empty tomb of Jesus, as they stood dazed, amazed, afraid. "He is not here, but is risen."

The disciples were perplexed, alarmed, dismayed, thinking that the body of Jesus had been stolen. Fear shuts doors, puts out lights, gives a low reason for the highest fact.

Always we are afraid—afraid that truth is too good to be true; afraid that "what we value most is at the mercy of what we value least." Fear is the vandal that robs the soul of its right.

There is no mistaking the tone of surprise in the words spoken at the empty tomb, "Why seek ye the living among the dead?" As if their incredulity were itself incredible to the point of absurdity!

Nay more; as if we had made a tragic mistake about death, giving it a place to which it has no right, a power it does not possess. Death is only the dark room in which life changes its robe.

Why go to a tomb to find a living being? We may go to lay a flower, but our friend, our loved one, is not there.

Again, why seek Christ in dogmas, rites, rituals, no matter how old and stately and lovely? As well try to shut up summer in a garden as living truth in a tradition.

Easter is not a day for argument, but for insight, understanding, and anthems. It is a celebration of life, the soft-spoken springtime joining with the ancient pieties and prophecies of the human heart. It is a song out of the heart of the world, affirming that "life is ever lord of Death, and Love can never lose its own." Because God is love, love is the first and last fact, and "love never faileth."

President Daniel L. Marsh of Boston University became a grandfather for the first time on Thursday of last week, when a son was born to Dr. and Mrs. L. Harold DeWolf (Madeleine Marsh) of Waban. Dr. DeWolf is a member of the faculty of Boston University. The child will be named Daniel Lotan.

Rev. Alliston B. Gifford of Saugus is supplying Broadway Methodist Church, Lynn, for the remainder of the Conference year. The church was left without a pastor by the recent death of Rev. H. G. Watling.

Mrs. Margaret Heal, wife of Albert E. Heal, for many years treasurer of the Oak Square Methodist Church in Brighton, died on Tuesday of last week, April 8, at her home, 19 Faulkland Street, Brighton, after an illness of nearly a year. Mrs. Heal was a member of the board of stewards of the Oak Square Church and for several years served as lay delegate to the New England Conference. She was treasurer of the former Ladies' Aid Society and was recently elected to that office in the new Woman's Society of Christian Service. She was much loved, and will be greatly missed in the work of the church. Besides her husband she leaves three daughters—Annie M. Heal, an ordained local deacon; Mildred E. Heal, a nurse in a New Bedford hospital; and Mrs. Margaret M. Bussell of Medford—and one granddaughter. Funeral services were held on the afternoon of Good Friday in Oak Square Church, the pastor, Rev. Carl H. Raupach, officiating, assisted by a former pastor, Rev. Robert L. Taylor.

Dr. Paul D. Moody has resigned as director of the General Committee on Army and Navy Chaplains to return to the presidency of Middlebury College, Middlebury, Vt.

Rev. Reginald B. Nichols, pastor of First Methodist Church, Methuen, is the ministerial adviser, appointed by the Greater Lawrence Ministers' Association, to the Greater Lawrence Community Easter Sunrise Service Committee. This committee represents all the young people's church groups and social organizations of Greater Lawrence, and for a number of years has conducted an Easter Sunrise Service at the water tower on Tower Hill, Lawrence. Attendance frequently runs into the thousands when the weather is favorable. Since the establishment of radio station WLAW, now an affiliate of the Columbia Broadcasting System, the service has been broadcast.

Rev. Clustor Q. Smith is the new president of Oklahoma City University. Dr. Smith is a former president of McMurray College, Abilene, Tex., and a former vice-president of Southern Methodist University, Dallas, Tex. He comes to his new position from the superintendency of the St. Louis District, to which he was appointed four years ago.

Dr. Hu Shih, Chinese ambassador to the United States, will deliver the address at the Commencement exercises of Dickinson College, June 9.

Senator Morris Sheppard of Texas, who was regarded as the outstanding legislative champion of the dry cause, died in Washington, D. C., on Wednesday of last week, after a brief illness. He was sixty-five years old and had been a member of Congress for more than thirty-eight years. Senator Sheppard was one of the authors of the eighteenth amendment and saw only evil in its repeal. Early in this present year he introduced in the Senate the measure that has since been known as the Sheppard Bill, seeking to protect the men of the army and the navy from the dangers of the liquor traffic.

At the recent annual meeting of the board of trustees of Bethune-Cookman College, Daytona Beach, Fla., Dr. Mary McLeod Bethune, president, requested retirement, effective June 30 of this year, because of failing health, but was persuaded by the board to remain in active service for at least one more year, until this institution for the education of Negro youth may be placed on a more secure basis. Mrs. Bethune founded the college, then known as the Daytona Normal and Industrial Institute, in 1904, and has been its president ever since. Its progress under her leadership is looked upon as a "modern miracle."

Rev. James Edward Jacklin, ninety-four, of Detroit, Mich., who while at Boston University studied voice under Professor Alexander Graham Bell, is now Boston University's oldest living alumnus. He succeeds to the distinction held for several years by Rev. Samuel M. Beale of Sandwich, who died last month at the age of one hundred and one. Dr. Jacklin was graduated from Boston University School of Theology in 1876. He was born January 1, 1847, at Blissfield, Mich., and has spent life in the service of the Metho Church. A loyal and devoted alum of Boston University, he has on m occasions made gifts to the univers and among the endowments for School of Theology is the "Jack Fund" of $11,200, established in 19 the income from which is available the general endowment of the sch

Rev. and Mrs. E. V. Hinchliffe, w have been living in Newton Center, moving to Athol this week. Their dress there will be 1179 Main Street

Bishop G. Bromley Oxnam is to the speaker at a vesper service in Old North Church, Boston, on June —one of three simultaneous serv which are to open the annual conv tion of the National Education Asso tion, meeting in this city June 29 July 3. The two other services also be held in historic buildings—Ki Chapel and Faneuil Hall.

Announcement has been made of engagement of Everett Owen dredge, son of Dr. and Mrs. I. Reagin of Christopher, Ill., to M Margarete J. Becker, daughter of M Charles Becker of Boston. Mr. dredge, formerly president for th years of the Young People's Forum First Methodist Church in Bos graduated from DePauw Univer Indiana, and from the Harvard Gra ate School, and is now on the staf the National Archives in Washing D. C. Miss Becker, formerly secre of the Young People's Society of Mc Vernon Church, Boston, attended ton University College of Practical and Letters, and College of Lib Arts, and is at present secretary to Frank Jennings in the Massachu Council of Churches. An early-Au wedding is planned, after which couple will reside in Washington, D

Rev. Harold E. Buell, who rece arrived in India as a missionary of Methodist Church, has been appoi professor of economics and of educa at Lucknow Christian College. Buell was graduated from Boston versity School of Theology in 193

Dean Luther A. Weigle of Divinity School, president of the eral Council of the Churches of C in America, and Rabbi Edwar Israel of Baltimore, president of Synagogue Council of America, accepted the co-chairmanship of National Committee on Churches Synagogues for United China R the new campaign in which s

ajor China relief agencies are partici-
ting. Among the other religious lead-
s who have agreed to serve on this
mmittee is Dr. Ernest F. Tittle of
irst Methodist Church, Evanston, Ill.

Rev. Jacob S. Payton has been made
ecutive secretary of the Methodist
mergency Commission, in charge of
rrying out the provisions and dis-
ibution of the Compassion Day Fund.
e will be located in Washington,
. C., and will continue to do some
ork for *The Christian Advocate.*

Dr. E. Stanley Jones did not sail for
dia on March 20 as he had intended,
it changed his plans at the last
oment, upon what he felt to be the
ompting of the "inner voice." He
pects to remain in this country at
ast until the beginning of fall.

Dr. Paul F. Douglass of Poultney,
t., was elected head of the American
niversity, Washington, D. C., on
onday of last week, according to a
ess dispatch from Washington under
ite of April 7. Dr. Douglass, a mem-
r of the Troy Conference of The
ethodist Church, has been pastor at
oultney. He is also a state senator in
ermont. His late father, Dr. George
. Douglass, was for many years one
the publishing agents of The Meth-
list Book Concern.

Rev. Ray Stevenson, pastor of Maple
reet Methodist Church, Lynn, for the
st five years, announced to the recent
iarterly conference of that church
at he felt obliged to take a year's
ave of absence from active work fol-
wing the session of the New England
onference next month.

Mrs. Charles Wesley Flint, wife of
ishop Flint, is reported as convalesc-
g very favorably from the operation
at she underwent at the Hospital of
e Good Shepherd in Syracuse, N. Y.,
e first of the month.

Dr. Roy L. Smith, editor of *The
hristian Advocate,* has only recently
arned that on October 10, 1940, the
niversary of the Chinese Revolution,
e Chinese Republic conferred upon
m the Order of the Jade, in recogni-
on of his services in behalf of the
hinese people. Notification came from
r. Hu Shih, Chinese ambassador to the
nited States.

Miss Eleanor R. Mosely, director of
ublicity for Boston University, and
rofessor Max Grossman, head of the
niversity's department of journalism,
ere recently awarded the *Jewish
dvocate's* "Carnation of the Week"
for their work in behalf of the Boston University Founders' Day celebration last month, with its emphasis upon freedom of the press.

Rev. and Mrs. Otis Moore have moved their household goods from Iowa to Kenilworth, N. J., where Mr. Moore will be pastor of the Methodist Church. Mrs. Moore, who is one of the executive secretaries of the Department of Work in Foreign Fields of the Woman's Division of Christian Service, will be able to commute from Kenilworth to New York.

Brady Miracle, student at Henderson Settlement in Frakes, Ky., for four years and a half, is now a member of the gospel team at Baldwin-Wallace College, Berea, Ohio. After graduation from college, the young man expects to continue his education in a theological seminary to prepare for the ministry. Mr. Miracle comes from a feuding background, but says he is not interested in shooting, although he is husky and looks like sterling football material.

Among the missionaries and nationals receiving fellowships at Union Theological Seminary, New York City, for the year 1941-42 are two representatives of The Methodist Church: Rev. Charles Wheeler Iglehart of Tokyo, Japan, and President Y. C. Yang of Soochow University, China.

The American Bible Society, acting upon a letter received from Chaplain William R. Arnold, chief of chaplains of the United States Army, will supply appropriate pulpit Bibles for the 604 chapels that are to be erected by the War Department in each of the posts, camps, and stations throughout the country. The society will also, under the direction of the chief of chaplains of the navy, Robert D. Workman, supply each new vessel as it is commissioned with a Bible for the ship's use.

The report made by Bishop James C. Baker and Dr. Ralph E. Diffendorfer on their recent visit to Japan is no longer confidential, but has been printed by the Board of Missions and Church Extension for wide circulation. Copies will be sent to all Methodist ministers, to lay members of the general and Conference boards, and to others who may be interested enough to inquire for it. Requests should be addressed to the Division of Foreign Missions, 150 Fifth Avenue, New York City.

Three important denominational meetings are scheduled to be held in Nashville, Tenn., next month, as follows: Board of Education, May 7 and 8 (division meetings, May 6); Council of Bishops, May 9; Secretarial Council, May 10.

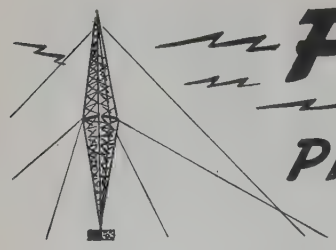
The Ohio Wesleyan Centennial Fund drive to raise a minimum of $1,000,000 by Commencement week in June, 1942, has been officially launched in Delaware, with a quota for the city of Delaware and Delaware County set at $150,000. The purpose of the fund is to provide money for the erection of a freshman men's dormitory, for the reconditioning and modernization of several old buildings on the campus, and for the liquidation of certain debts. The drive is under the active direction of J. Wesley Miller, with W. F. Bigelow, former editor of *Good Housekeeping,* acting as general chairman of the Centennial Fund.

At a memorable service in First Methodist Church, North Adams, on Palm Sunday, the people laid $5000 on the altar, making a total of $20,000 raised in two weeks in a Sanctuary Crusade conducted by Rev. W. Waldo Weller of the finance department of the Department of Church Extension, Board of Missions and Church Extension.

With 12,697 students as the final enrolment for the year 1940-41, Boston University maintains its position as the largest university in New England and one of the twenty largest educational institutions in the country. The total registration includes Summer Session and extra-mural courses. The enrolment by departments is as follows: College of Business Administration, 3419; School of Education, 3109; College of Liberal Arts, 1114; Graduate School, 618; College of Practical Arts and Letters, 563; School of Law, 327; School of Theology, 275; Sargent College of Physical Education, 256; College of Music, 223; School of Medicine, 193, and School of Social Work, 161.

The National Council of Methodist Youth is one of the organizations sponsoring this year's Student Strike Against War, which will take place at 11 A.M. on Wednesday of next week, April 23. As stated by the Youth Committee Against War, another of the sponsoring agencies, the three objectives of the

(Continued on page 380)



FLASHES FROM THE PRESS OF THE WORLD

Unintentional Humor

[*The Carillon,* Trinity Methodist Church, Springfield, Mass.]

A sense of helplessness overwhelms me each year at this time when I plow through the stack of "no pledge" cards returned by solicitors. Of course there is a much larger stack representing the real life of the church, but it is natural to brood over what might be accomplished if . . . !

But the unintentional humor of the notes on the backs of some of those refusal cards relieves the sting, and is worth sharing.

Here is one: "This member says she will not pledge but that she always gives when she attends. She states she has never heard Rev. Wagner preach." Well, that's clear!

Another crossed out the words "educational and recreational services" on the pledge card, and put a circle around the word "religious," so that it would be plain how he wanted his contribution to be used. Which was fair enough, except that there was no pledge even for the circle.

Another wrote, "Same as last year." We looked up last year's card and on it was written, "Same as last year." We dug that one up and it said "No pledge."

Another wrote that she would not pledge a definite amount, but that she supported the church by allowing her children to use the swimming-pool.

Scores stated that they could not pledge because they did not attend, and surely we would see the logic in that. We do. It is simple arithmetic, 0 plus 0 equals 0.

One man would not pledge this year because he works so hard that he must rest on Sunday. Last year his card stated that he could not pledge because he had no work.

So far no one has claimed exemption on the grounds that his income tax is so high, but we can expect it any day now.

The Pacifist's Heresy

[*The Boston Herald,* Boston, Mass.]

The difficult position of the uncompromising pacifist is well stated in ZIONS HERALD by the dean of Drew Theological Seminary, Dr. Lynn Harold Hough, in "The Heresy of Pacifism." His argument is not new. Others have taken similar positions. But he puts his case in a more striking manner than most, and, what is of most importance, he founds it not on a few isolated texts of the Bible but on the New Testament as a whole. He holds that "whatever else may be said of the Gospels and of the whole New Testament, it is clear that they are built upon an emphasis on love on the cross and judgment on the throne. It is not a question of one or the other. Both are asserted. And this is the paradox of the New Testament and of the Christian religion."

There surely is logic in the contention that we cannot casually pass over one great portion of the teaching of the New Testament and attribute absolute authority to another portion without discrediting the New Testament as a whole. That is what seems to justify Dr. Hough in describing pacifism as heresy. Peace is lovely, war is ugly, but it is inconsistent with the spirit of Christian civilization to allow evil to achieve, without resistance, the victories that make justice and liberty impossible.

Youth Criticizes Elders

[*Arkansas Methodist,* Little Rock, Ark.]

It is commonplace for elders to criticize youth. But it is news for youth to criticize elders. A striking article recently appeared in the *Daily Iowan,* the University of Iowa newspaper, "Take Us Back to Solid Ground." Addressed to the older generation, particularly to the faculty of the university, the article asserts that youth has not been taught how to face facts, and has not been shown how to live. Here is a typical quotation: "You haven't taught us to be able to take it. We aren't living within our means, and we followed your example. We are afraid of hard work; you never taught us to love it. We can't accept responsibility; you couldn't before us. We don't know the meaning of discipline; you didn't discipline us." This may be uncomfortable reading to many parents of college youth, but we thank God for the courage of youth to say it. Parents who do not teach their children obedience, thrift, the sense of responsibility, and the joy of hard work are actually crippling them for life. The child should learn how to face life and get the most out of it. And the parent is the child's most influential teacher.

The Ability to Stand Criticism

[*The Christian Leader,* Boston, Mass.]

Lawyers are criticized unmercifully. Doctors are criticized. Practically all human beings at one time or another have to face criticism. Why should ministers be unduly disturbed over criticism? They stand in a public position. They lay down the law in sermons where no one can answer them. Why should they not expect criticism?

Some men in our profession make a row whenever anybody opposes them. They lose their tempers or talk about disloyalty or act grieved or behave foolishly in some other way. We have had several illustrations of this kind brought into the editorial sanctum recently and dropped down where we have had to stumble over them.

We, therefore, as an expert in the matter, desire to elucidate this subject for all and sundry.

To begin with, two heads are better than one unless they are both numskulls, and people who do not agree with a leader instantly, but scrutinize proposals, generally render service. A big resounding "No" is not evidence necessarily of cantankerousness or disloyalty, but may be the one thing nee to make sleepy people sit up and really thi about the matter in hand, or it may be one thing needed to cut through a cloak egotism in the proposer.

Admitting, then, the value of oppositi we ask how we should act when oppos We should face the thing cheerfully b inside and out. That is, we should rethi the matter in controversy in the light the opposition and then either give in or double our efforts. If we are wrong, chan If we are right, go on with a determinati that the gates of hell cannot prevail agai

In manner, let us neither get mad nor like martyrs. Let us not pretend that we not care and let us not care overmuch. us not fight angrily and let us not act sw and humble when it is humbug to do s

We have found that unfair criticisms quently answer themselves, misunderstan ing gives way to understanding when take a little more pains, and our enem generally succeed only in "kicking us stairs."

The one thing that we must not let cr cism do to us is to change us when we beli that we are right.

The ability to stand criticism is import for the minister and for every other pu man. The ministry is no place for the sup sensitive. "In the world ye shall have trib tion," said Christ to His disciples. It is as true now. But now as then, by the nature of our calling we are forced b upon the "Everlasting Arms" and they ne fail us.

How Long Is a Sermon?

[*New Orleans Christian Advocate,* N Orleans, La.]

I heard a distinguished gentleman sp three times the other day. Two of his dresses were mainly to high-school stude and the other was to a Rotary club. speaker held the interest of his audie from beginning to end, and he rece many sincere expressions of appreciatio his messages. His addresses averaged an h in length.

I don't often go to a picture show—b do see one now and then. Two or t weeks ago I saw one that lasted two h The theater was comfortably filled—an didn't see a single person leave during performance. All the grown persons pr had paid 28 cents apiece to see the sho

I recently went to see a high-school play. A big crowd was there, and each son had paid 25 cents for a ticket. The was very good, as such things go, and crowd stayed to the end. It lasted abou hour and a half.

I have attended a good many baseball football games that lasted around two h —sometimes less, sometimes more. Not had the spectators paid a considerable ac sion fee and occupied reasonably uncom

e seats—if they didn't have to stand—
many of them showed a hilarious en-
siasm that left them hoarse and weary
the close of the games. But I have never
n the spectators politely conceal their
vns and look furtively at their watches.
But a church service that lasts more than
hour or a sermon that is more than thirty
nutes long is all out of reason. Why?
Well, there are several good answers. One
hat a sermon is a solo performance, more
less formal, whose appeal is through the
—and many people are dull of hearing.
hey can understand what they see, but not
y well what they only hear.)

Another answer is that people have to
en to a good many poor sermons. I know,
I have listened to them myself—and
ached a good many of them, too. Some
mons are poor because of content, some
ause of form, some because of delivery,

Another answer is that short sermons have
ome fashionable—not for the preachers
much as for the people—and to be out
fashion is not to be thought of.

Another answer is that Sunday dinner is
dy about twelve o'clock—and it's better
meet a bear robbed of her cubs than to
ke a man late at his Sunday dinner.

Another answer is that too many people
ect to get something for nothing—they
't put anything into the service, but they
ect to be entertained, encouraged, com-
ted, inspired, emotionally stirred, and
ased by the discourse.

Another answer is that too many preach-
expect the people to do a lot of think-
after they get to church when they them-
ves haven't done much before they got
re.

How long is a sermon? I give up—you
wer.

be and Kagawa
Japanese Deputation

The deputation of outstanding Christian
lers of Japan that is coming to the United
tes for a conference with representative
erican Christians on problems of mutual
cern to church leaders of both countries
ludes Bishop Yoshimune Abe of the
an Methodist Church; Dr. Toyohiko
gawa, noted social worker and evangelist;
s Michi Kawai, formerly general secretary
the National Young Women's Christian
sociation of Japan; Rev. Michio Kozaki,
-chairman of the Japanese National
ristian Council; Hon. Tsunejiro Matsu-
na, member of Parliament and a represen-
ve of the Japanese National Christian
uncil; Mr. Soichi Saito, general secretary
the Japanese Young Men's Christian Asso-
ion, and Dr. William Axling, honorary
retary of the Japanese Christian Council.
The reason for holding the conference, as
plained by spokesmen of the Japanese and
erican deputations, is to strengthen the
d between the Christians of Japan and
Christians of the United States, and to
lore the distinctive contribution which the
ristians of both nations should make to-
rd the betterment of Japanese-American
tions. The members of the Japanese depu-
on also desire to express the gratitude of
Christians of Japan for all that Ameri-
mission boards and American Christians
e done for the furthering of the Christian movement in Japan during the last eighty years.

The conference will get under way in Los Angeles, Cal., April 20, and will continue through April 25. Shortly thereafter, members of the Japanese deputation may visit the East for a series of private interviews with missionary and church executives.

"This is strictly a Christian enterprise," states Dr. Walter W. Van Kirk of the Federal Council of Churches. "Our primary purpose in meeting with these distinguished representatives of the churches in Japan is to strengthen the bonds of Christian fellowship in a time of crisis. There will be a full and frank discussion of the existing situation in East Asia. The conference will be unofficial in that those participating do not officially represent ecclesiastical bodies."

The American participants in the conference include Bishop James C. Baker of The Methodist Church; Dr. Albert E. Day, vice-president of the Federal Council of Churches; Dr. Douglas Horton, minister of the General Council of the Congregational and Christian Churches; Dr. Paul Johnson, president of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; Dr. Abdel Wentz, president, Lutheran Theological Seminary, Gettysburg; Professor Kenneth Latourette of Yale University; Mrs. Augustus Trowbridge, past president, Council of Women for Home Missions; Miss Sarah Lyon, foreign division of the Young Women's Christian Association; Mr. Galen Fisher; Dr. Ralph E. Diffendorfer, secretary of the Foreign Division of the Board of Missions of The Methodist Church; Dr. Luman Shafer, secretary of the Board of Foreign Missions of the Reformed Church in America; Rev. Roswell Barnes, associate general secretary of the Federal Council of Churches; Dr. Emory Ross, secretary of the Foreign Missions Conference; Mrs. Robert L. Bowen, president of the Southern California Council of Church Women, and Bishop W. B. Stevens of the Los Angeles Diocese of the Protestant Episcopal Church.

"Enemy Aliens"

Alfred S. Akamatsu

As the crisis over the Pacific reaches near the boiling point, the Japanese people residing in this country are confronted with new emergency—an emergency of becoming "enemy aliens."

The majority of these Japanese people who are now here have lived in this country more than twenty or thirty years. They have made this country their home. They are aliens, to be sure, but that only because they have been denied the privilege of naturalization—a privilege extended to members of the white race. Most of them will stay here no matter what may come, for their livelihood is established here, and their children are American citizens. But now their very means of livelihood is being threatened.

The plight of the second-generation Japanese is worse still. They have been employed in Japanese concerns, because American firms have refused to give them employment on account of their color. Many Japanese firms are now closing up. Where can they now turn for work? They are American citizens regardless of their racial characteristics, reared and educated under American ideals, loyally devoted to the cause of American democracy. America is their native land. They have no other loyalty, even if that loyalty may force them to take up arms against the land of their fathers.

As a Christian minister desperately trying to grapple with this situation, my hope naturally turns to understanding Christian leaders in this country, genuinely interested in the peoples in distress regardless of color, race, or creed. I am sure that I can trust their sympathetic response.

It seems to me that the Christian churches in this country have a unique role to play in preventing, before it is too late, discriminations and abuses against the "enemy aliens" living within the shores of America, in protecting the welfare of the victims of the circumstances for which they share no responsibility.

Similarly the Christians in this country have the responsibility of promoting the welfare of American citizens of racial minorities, and particularly of those pressed by the emergency beyond their control.

To the Japanese Christian churches throughout this land comes the opportunity of serving the community in the time of desperate need. Never before have we had such an opportunity for genuine service and intensive evangelism. But we cannot fight this alone. We must have a solid backing of American Christians and their organized efforts.

With Our Writers

John W. McKelvey, Philadelphia, Pa.; pastor of Bickley Memorial Methodist Church.

F. Bringle McIntosh, Columbus, Ohio; minister of First Methodist Church.

H. S. Thomas, Guilford, Maine; Methodist pastor.

Guy Emery Shipler, Jr., New York City; news editor of *The Churchman*.

Alfred S. Akamatsu, New York City; minister of the Japanese Methodist Church.

Whence Come Our Bishops?

Confronted with the list of 169 men who have been elected to the episcopacy *in the United States* since Methodism began here, one might wonder whether some single state might claim the title of "Mother of Bishops." Statistician Thomas P. Potter of the General Minutes, when asked this question, brought back a negative answer. It would be either New York, which is the birth state of 19 bishops, or Ohio, which can claim 18, but the figures are too close to award a title. While these states because of their high populations might be expected in the lead, the next two in production of Methodist bishops are Virginia with 14 and Maryland with 11. These are strong all out of proportion to population. Pennsylvania, the second largest state, has given the church no more bishops than Maryland, although it is six times larger. Georgia (9), Alabama (7), South Carolina (6), and Tennessee (6) come next on the list. While there is wide distribution in general, 20 states cannot claim a single bishop. Twenty bishops were born abroad: England, 6; Canada, 5; Scotland, 2; India, 2; Wales, 1; Switzerland, 1; West Indies, 1; Denmark, 1; China, 1.

East German Conference

Reported by JOHN H. STEINKRAUS

The East German Conference convened for its diamond jubilee, commemorating the seventy-five years of its existence, in Greene Avenue Church, Brooklyn, N. Y., March 27 to 31. Bishop Charles Wesley Flint presided.

The pastor of the entertaining church, Rev. Paul Loescher, and his people made elaborate preparations for the Conference. The church had been recently redecorated and renovated outside and in.

The jubilee festivities began Thursday afternoon with a pageant, "The Spirit of the Years," prepared by Mrs. J. H. Steinkraus. Brief historical sketches of the churches and their societies were interwoven in the presentation.

On Thursday evening the Conference was organized by Bishop Flint. F. C. Hausser was elected secretary. W. A. Boehne and E. H. Mueller were appointed as assistants. E. F. Steinkraus was elected treasurer, with J. L. Stotz and Leopold Schneider as assistants. Godfrey Graeflin was elected statistician, and W. R. Bauer and Otto Jaeckel were made assistants. The jubilee message was delivered by the veteran of the Conference, H. H. Heck. The next speaker, J. H. Steinkraus, spoke about the future of the work.

The Conference proper opened on Friday morning with the sacrament of holy communion. One of the chief items of business was the matter regarding the future of the Conference. Since by order of the General Conference of 1940, which put into effect the Plan of Union, the East German Conference cannot continue beyond 1944 because it has less than fifty members, it was voted to hold the last session of the Conference in the spring of 1943. Thereafter the various churches will become amalgamated with the Conferences in whose territory they are located. A Joint Distributing Committee was elected consisting of Carl Jordan, J. H. F. Boese, and J. H. Steinkraus.

The six-year time limit was reached this year by two of the district superintendents, Paul Loescher and J. H. Steinkraus. Bishop Flint appointed their successors.

Bishop Flint's devotional addresses centered on the general theme "Religion, the Life of God in the Soul of Man."

Among the visitors who addressed the Conference were Dr. H. C. Leonard, representing the Division of Home Missions and Church Extension; Dr. C. L. Calkins, discussing the work of the Board of Pensions, and Dr. J. A. Diekmann of Cincinnati, Ohio, presenting the cause of church periodicals.

The memorial service was held on Friday afternoon after the business session. H. H. Heck and Walter Bauer read memoirs for Mrs. Louise Hesskamp and Mrs. Louise Mueller.

The Ministers' Wives' Association held its annual meeting. Mrs. K. H. Thiem presided. Mrs. J. H. Steinkraus read a paper on "The Mistress of the Manse."

Friday evening was devoted to the interests of the Board of Lay Activities. H. G. Mueller, Conference lay leader, presided. L. E. Orcutt, lay leader of the Newark Conference, spoke on "The Layman's Place in the New Church."

On Saturday evening a love-feast was led by Gustav Bobilin.

The ordination service was conducted Sunday morning by Bishop Flint. F. Ernest Stoeffler was ordained as an elder, and Edwin N. Hempel as a deacon. The bishop preached.

During Sunday afternoon the various institutions of the Conference were represented.

The closing session came Sunday evening. Dr. Diekmann was the speaker. Because Mrs. Flint was to undergo a serious operation at once, Bishop Flint left for Syracuse immediately after the morning services. He authorized the district superintendents read the appointments at the close of evening service. They are:

Central District

J. H. F. BOESE, District Superintende
P. O. Address, 445 West 43d Street, York City

Fort Hunter, N. Y., W. A. Bo
New York, N. Y., Elton Avenue, W. R. F
First, Arnold
Second, J. H. F. I
Rochester, N. Y., John Holle
Schenectady, N. Y., J. H. Steinl
Yonkers, N. Y., E. N. Ho

East District

F. C. HAUSSER, District Superintend
P. O. Address, 606 Woodward Avenue, B lyn, N. Y.

Bridgeport, Conn., P. H. Ke
Brooklyn, N. Y., Glendale, Supplied by G. A. S
Greene Avenue, Paul Lo
Prospect Place, Gustav B
Ridgewood, F. C. Ha
St. Paul's, Supplied by Theodore B
Hartford, Conn., Supplied by A. R.
Lawrence, Mass., Godfrey G
New Haven, Conn., F. E. St
Sea Cliff, N. Y., William Hes
Turners Falls, Mass., Supplied by W. V.

South District

K. H. THIEM, District Superintende
P. O. Address, 1513 East North Avenue timore, Md.

Baltimore, Md., First, K. H.
Light Street, Albert
Elizabeth, N. J., J. L.
Jersey City, N. J., R. A.
Jersey City Heights, N. J., R. A
Newark, N. J., Leopold Sc
Paterson, N. J., E. F. Stei
Philadelphia, Pa., Feodor
Union City, N. J., Otto

Deaconesses appointed: Meta Stelje Gerber, Katherine Bettenhaussen, Lena Margareta Heck, Lydia Arold, Linda Paula Nuendel, Anna Haug; retired, Wolf, Lottie Winkler, Carrie Heilman

The Conference adjourned to m Philadelphia, Pa., next spring.

★ Why does God permit War?

★ Is He on "our side" or the other?

★ Why does He not end War now?

★ Is His victory the kind we wish ours to be?

THIS IS THE VICTORY

By LESLIE D. WEATHERHEAD

An Unshakeable Faith for a Time of Crisis

—stated in messages written in London amid the havoc of unprecedented disaster of the material world crashing about the author in a beleagured city.

★ To these questions—and many like them—men in "embattled Britain" are quoting the *Weatherhead* answers and taking courage. Americans *now* reading *THIS IS THE VICTORY* are doing likewise.

For here England's great spiritual leader proclaims renewed faith in a God who is sensitive to the wounds of the world—whose stability gives human minds a place to rest amid desperate weariness and turmoil—whose vision still functions above all human programs—whose divine will is man's only victory and peace.

PART ONE — Our Faith. PART TWO — Some of Faith's Allies. PART THREE — Faith's Forward Look.

Let *This Is The Victory* answer your questions, renew and strengthen your faith in God and in man. *JUST PUBLISHED!* $2

Order from Your Nearest House

THE METHODIST PUBLISHING HOUSE

NASHVILLE CINCINNATI CHICAGO NEW YORK
DALLAS RICHMOND BALTIMORE KANSAS CITY
BOSTON DETROIT PITTSBURGH PORTLAND
SAN FRANCISCO

Lund • Jewelers

222 CLARENDON ST., BOSTON
Dependable watch and jewelry repairing
Distinctive Gifts—at moderate prices
Tel. KENmore 7928

Mimeographing Multigraphing
Addressing Mailing
Typing Notary
Copley Mailing Service
25 Huntington Avenue, Boston, Mass.
Telephone KENmore 7661

Anderson Flower Shop
589 Boylston Street
Copley Square - Tel. KENMORE 2403
BOSTON MASSACHUSETTS
Flowers for all occasions

Warren S. Bazirgan Co.
ESTABLISHED 1920
Importers of
Oriental Rugs—Broadloom Carpets
Expert workmanship on repairs and cleaning
212 NEWBURY ST. BOSTON
Telephone COMmonwealth 1885

BOOKS JUST RECEIVED

★

is Is the Victory. By Leslie D. Weath-d. Abingdon-Cokesbury Press: New Nashville. Price, $2.

me, Let Us Worship. By Albert W. r. The Macmillan Company: New Price, $1.50.

r Youth. Helping Them to Help Them-. By George Sanford Foster, M. D. ng H. Revell Company: New York. $1.25.

u Can Be Happily Married. By Gilbert hof, Jr. The Macmillan Company: New Price, $2.

e Good News Soul Winners Kit. News Publishing Company: Chicago,

ernacle Hymns. Number Four. Taber-Publishing Company: Chicago, Ill.

Christian Imperative. By Roswell P. s. Friendship Press: New York. Price,

e Positive Answer to the World's air. By Francis Carr Stifler; Thirteen s prepared by the Editorial Secretary of merican Bible Society and given over acilities of the National Broadcasting Company in 1940. American Bible Society: New York. Price, 25 cents.

Author of Liberty. By Robert W. Searle. Friendship Press: New York. Price, $1.

Christian Realism. By John C. Bennett. Charles Scribner's Sons: New York. Price, $2.

An Enlightened Conscience. By Irl Goldwin Whitchurch. Harper & Brothers: New York. Price, $2.50.

Christian Roots of Democracy in America. By Arthur E. Holt. Friendship Press: New York. Price, $1.

Bits of Fun

When the plate was passed to little Claud at tea-time, he took to himself two cakes. "Surely, Claud," said his mother, "you know better than that. Why have you taken two cakes?" "Well, Mother," he answered, "it's not greediness. It's this way, you see—I'm just pretending that I'm twins!"—*Methodist Recorder.*

Husband (reprovingly)—Didn't I hear you tell your friends that your pretty dress came from abroad?

Wife—Not exactly, dear. You see, it's last year's dress which I turned inside out. I simply said, "It's from the other side."—*Advance.*

Collegiate—Father, I've a notion to settle down and start raising chickens.

Father—Better try owls. Their hours will suit you better.—*Exchange.*

A tiny schoolgirl in Manchester, N. H., came home to her mother one afternoon crying as if her heart would break.

"They told me to name an animal in school," she said, "and I gave the wrong name."

Her mother feared the worst. "What did you call it?" she asked.

"It was a little animal with big ears," said the girl. "And they laughed at me when I said it was a little pitcher."—*Boston Globe.*

Cop—Hey, what are you doing?

Motorist—Parking my car. It seemed to be such a good place. The sign said "Safety Zone."—*Selected.*

Mrs. Nearby—My ancestry dates back to before the days of Charlemagne. How old is your family?

Mrs. Chubbwitt—I really can't say. You see, all our family records were lost in the flood.—*Pathfinder.*

"In New York," he said, "they have a company that does nothing but answer phone calls for other people."

"I've been doing that for years myself," said the man with three pretty daughters.—*Christian Science Monitor.*

Auntie—How are you getting along with your arithmetic?

Audrey—Well, I've learned to add up the zeros, but the figures still bother me.—*Home and Food.*

Governess—Don't you like that poem, "Twinkle, twinkle, little star, how I wonder what you are"?

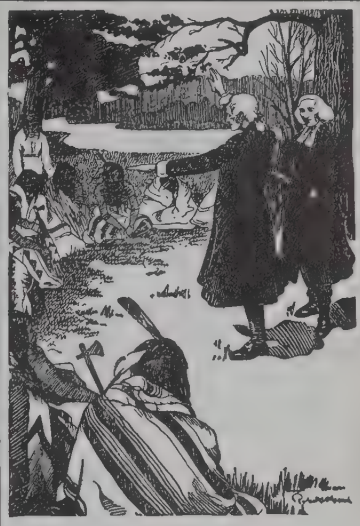
Little Waldo—No. Why wonder about the elements of a star when a simple spectrum analysis will solve the question?—*PBX Magazine.*

TEL COMMONWEALTH
eacon Hill, between the new Court ouse and the Capitol Building, at
86 Bowdoin Street
NO LIQUOR SOLD
oms with running water—$1.25-$1.50
Rooms with bath—$2.00-$2.50
Weekly rates
ol 2660 L. H. Torrey, Pres.

NVENIENT
Copley Square activities—enjoying the lence of all who value *quality.*
ARENDON PHARMACY
20 Clarendon Street - Com. 0070
uncheonette is making new friends daily

LIB. 7937 EST. 1879
HONG FAR LOW
st Chinese Restaurant in Boston
ECIAL LUNCH 35c 11 to 2.30
SPECIAL DINNER 45c 5 to 8
Open from 11 A.M. to 12.30 A.M.
Harrison Ave. Boston, Mass.

REMEMBER
ZIONS HERALD
IN YOUR WILL
Boston Wesleyan Association
Copley Square, Boston



"Charles Beatty Preaching to the Indians"

The "Fund for Pious Uses" guaranteed the payment of annuities to the wives and children of clergymen who so willingly gave their lives in evangelizing the Indians of America and pushing the frontier farther West. Last year the Presbyterian Ministers' Fund paid more than two and one-half million dollars to beneficiaries.

THE FUND

has constantly increased its service to Ministers, their Wives and Theological Students. The Fund is now offering complete life insurance protection under all policy forms.

For any information about life insurance write . . .

The PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D.D., President
The First Life Insurance Company in America—The Oldest in the World

FOUNDED 1717 CHARTERED 1758

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

1805-07 WALNUT STREET
RITTENHOUSE SQ. • PHILA. • PA.

News from Nashville

Under the leadership of Mrs. V. F. DeVinny and Mrs. Helen B. Bourne of New York City, secretaries of organization and promotion and of missionary education, respectively, in the Board of Missions and Church Extension, a two-day committee meeting at Nashville, April 11 and 12, brought together the Jurisdictional secretaries of organization and promotion and of missionary education for discussion and planning. The following representatives from the six Jurisdictional units were present: Central Jurisdiction, Mrs. Florence Dyette, Jacksonville, Fla., and Mrs. E. W. Kelly, St. Louis, Mo.; Northeastern Jurisdiction, Mrs. W. H. Dievler, Elkins Park, Pa., and Mrs. H. C. Leonard, Philadelphia, Pa.; North Central Jurisdiction, Mrs. Walter Werking, Anderson, Ind., and Mrs. W. M. Hubbard, Le Mars, Iowa; South Central Jurisdiction, Mrs. A. R. Walker, University City, Mo., and Mrs. Peter Kittel, Forrest City, Ark.; Southeastern Jurisdiction, Mrs. John S. Van Winkle, Danville, Ky., and Mrs. D. R. Little, Marietta, Ga.; Western Jurisdiction, Mrs. J. Edgar Purdy, Salem, Ore., and Mrs. Walter E. Clark, Denver, Col.

* *

A Conference on Evangelism for the South Central Jurisdiction of The Methodist Church will be held at Mt. Sequoyah, Fayetteville, Ark., May 19-28, inclusive. The conference is sponsored jointly by the South Central Jurisdictional Commission on Evangelism and the General Commission.

* *

A five-day meeting, April 8-12, brought to Nashville members of the Catalogue Committee of the Methodist Publishing House system to plan the first general catalogue of the united publishing houses of The Methodist Church. The catalogue will be issued in the late summer.

* *

Joe Clement, senior in Hendrix College, Conway, Ark., and president of the student body, is one of fifty college seniors throughout the United States to receive an appointment to a nine months' internship in the Federal Government at Washington. The internship, which comes from the National Institute of Public Affairs, consists of full-time work without pay, in one of the government agencies, such as budget, personnel, research, labor, and social security. He is the first Arkansas student to receive an appointment. He will begin his internship September 15.

* *

One of Methodism's "Firsts" is Love's Methodist Church at Walkertown, N. C., now in its sesquicentennial year. This church, was founded only seven years after the famous Christmas Conference at Baltimore in 1784. Its modernness and beauty so impressed Bishop Francis Asbury that he wrote concerning it in his Journal, October 7, 1799, "We rode through Stokes county and attended a meeting at Love's Church, which has glass windows and a yard fenced in."

* *

In the interest of promoting Pan-American solidarity, three Nashville, Tenn., institutions of higher learning have agreed to develop a long-range program of inter-American education. They are: Vanderbilt University, Scarritt College, and George Peabody College. A Southern Committee for the Advancement of Portuguese Teaching will be formed. The initial project of the committee will be the preparation of a Portuguese Word Book by Brazil graduate students who will be brought to Nashville on fellowships granted by the cooperating institutions. Arrangements have been made for the work to begin in October. MAUD M. TURPIN.

Ground-Breaking at Springfield

Easter Sunday afternoon was the time when about 500 parishioners and friends gathered on the lawn of Wesley Methodist Church, Springfield, to break ground for the new parish house and chapel. The impressive ceremony was conducted by the pastor, Rev. John Hoon. A brass quartet gave the call to assembly and the congregation was led in singing "The church's one foundation" by George C. Roberts. The general theme, "We Have Dreamed Great Dreams!" was presented by three speakers: "How the Dream Began," by Charles E. Van Norman, chairman of the construction committee, and the only surviving member of the original building committee that built the present Wesley Church forty years ago; "How the Dream Grew," by F. Nelson Bridgham, general chairman of the building project, and general superintendent of the Wesley church school; "How the Dream Came True," by James Y. Scott, chairman of the finance committee. In the ground-breaking ceremony the sod was turned by Charles E. Van Norman, Frank D. Howard, Rev. Charles W. Jeffras, F. Nelson Bridgham, and Rev. John Hoon. The principal address was delivered by Dr. Jeffras, district superintendent of the Springfield District, whose theme was "A Sure Foundation."

The ground-breaking comes as the result of raising more than sixty per cent of the funds in cash necessary to start the building. Since June 1, 1940, the people of the church have brought in by cash $34,123, which is matched by a generous member of the church and his wife, making a total of $68,246 in cash that has been received toward the $110,000 necessary to complete the building. A week before Easter, $7440 was needed to reach the goal of sixty per cent stipulated as necessary to start construction. In one week the people brought in $8563 in cash, $1123 beyond their goal. The subscriptions cover a two-year period, and in about ten months sixty-two per cent of the funds are in hand. The remaining amount lacks only $5000 of being completely subscribed. It is hoped that the new structure will be dedicated without indebtedness.

The members of the general committee for the entire project are F. Nelson Bridgham, general chairman; Charles E. Van Norman, chairman construction; Frank D. Howard, chairman board of trustees; James Y. Scott, chairman finances; Dr. C. Wesley Hale, chairman collocation; William Spence, chairman promotion and publicity; George C. Roberts, treasurer; Edward Wedlock, secretary; Mrs. Maynard E. Keiser, Mrs. F. Nelson Bridgham, Mrs. Howard E. Craft, and Wesley Nowell. The plans have been drawn by Alec W. Percival, architect, of Springfield, and the building will be constructed by the E. J. Pinney Co., also of Springfield.

Events

(Continued from page 375)

strike this year are: "To keep Ame out of war; to extend democracy to our people; to build toward w democracy."

The First Methodist Church Revere will observe its fiftieth anni sary on Sunday, April 27, and Tues April 29. A former pastor, Rev. C Dick of St. James Methodist Chu Springfield, will preach the anni sary sermon Sunday morning.

The "Day of Compassion" offe had climbed to $774,000 at latest rep

A desolate picture of the burn out interior of Tabernacle Metho Church, Philadelphia, appearing in *Evening Public Ledger* of that city, only mutely urges church trustee general to see that their insurance cies are in good order, but carries other specific warning:

> Fire Marshal Clinton holds to the t ory of a "dust explosion," explaining t in most old churches large quantities dust accumulate between the ceiling a the roof.

Beginning with the fall of 1941, curriculum of the School of Speech Dramatic Art of Syracuse Unive will carry a religious leader sequence for young people who ex to be active in church work and a activities after they have compl their college courses.

Dedication of Leitzell Hall, Pa Home, Los Angeles, Cal., by Bi James C. Baker, was set for Thur afternoon, March 27. This is the new unit to be built by this Meth institution in five years. The Pa Home is not in the strictest sense o word an old people's home, but i men and women who desire to s their declining years in comfort security in a Christian family at phere. Dr. C. E. Leitzell has bee charge of the home for the last years.

A Conference on Churchma will be held at All Saints Ch Worcester, April 25-27, under auspices of the Student Christian M ment in New England, a united C tian enterprise among college men women. The purpose of the confe is "to help students to understan place of the church in the world t and to suggest ways in which the prepare for useful participation i life of their various churches."

MR. EDITOR!

Reader Writes

★

tortion of Fact"

he March 26 issue of ZIONS HERALD, the foregoing caption an editorial "Christian ministers in the United are strongly behind the President's as embodied in the lend-lease bill, ac- g to a statement issued on Monday of eek by Dr. Henry Sloane Coffin, pres- of Union Theological Seminary and an of the Interfaith Committee to Aid emocracies." The editorial further as- hat this statement by Dr. Coffin was on the endorsement of the lend-lease more than 700 clergymen.

ote from a letter from Senator Burton heeler, leader of the opposition to the ase bill, under date of February 10, "It may interest you to know that more than 55,000 communications I eceived in the past two weeks, some ere from clergymen."

reecnt Gallup Poll under date of 20 states that 83 per cent of the Amer- eople are opposed to our entrance into ar. From the official utterances of the Methodist Conferences during the last nd from conversations I have had with rs, as well as from articles read in denominational journals, I believe an be little doubt but that a large num- the ministers of our church were d to the lend-lease bill, that a con- le majority are opposed to conscrip- men in peace times, and that at least cent, very probably more, are opposed direct entrance into this war. We rec- that this is still a partly free country, at section of our church which is in of war should stick to the facts.

LEE RALPH PHIPPS,
Pastor State Line Methodist Church.
ey, N. Y.

Maine Conference

AY MEMORIAL METHODIST CHURCH
CARIBOU, MAINE

rsday, April 24—8.30 A.M., sacrament Lord's Supper, administered by Bishop omley Oxnam; roll-call; organization nference; fraternal greetings; business. Woman's Society of Christian Service. spirational Hour: speaker, Dr. Osbert armingham. 7.30, anniversary, Board nference Claimants: speaker, Dr. Fred- 3. Newell of New York City.

ay—8.30 A.M., United Baptist Church, onal Hour: E. B. Grundy, chaplain; Osborne, speaker. 9.30, Gray Memo- urch, Conference session. 2 P.M., Con- session: report of district superinten- 3, reception of class: address, Bishop h. 4.30, Inspirational Hour: speaker, armingham. 8, high school auditorium, inment.

rday—8.30 A.M., United Baptist h, Devotional Hour: F. W. Knickrehm, r. 9.30, Gray Memorial Church, Conference session. 10.15, "The Bishop's Hour." 2 P.M., Conference session. 3.30, Universalist Church, youth meeting. 4.30, Inspirational Hour: speaker, Dr. Warmingham. 6.30, United Baptist Church, youth banquet: speaker, Rev. W. J. Rand. 6.30, high school gymnasium, Conference banquet: address, Dr. James W. Workman.

Sunday—9 A.M., love-feast: J. L. Pinkerton, leader. 10.30, high school auditorium, morning worship: sermon by Bishop Oxnam. 2.15 P.M., Gray Memorial Church, memorial service: address, G. L. Pressey. 2.45, recognition service for retired ministers and wives: address, C. D. Wentworth. 3, ordination service. 7.30, high school auditorium, evening worship and reading of appointments.

Dear Friends:

SPRING IS IN THE AIR

and a visit to our Homes will bring pleasure to you and to the members of our Homes. Visitors tell us that we have succeeded in maintaining a real family atmosphere. We invite you to come and see for yourself what we are doing.

HOME FOR AGED METHODIST WOMEN
Concord, Massachusetts

J. W. WILBUR HEALTH HOME
Natick, Massachusetts

Conducted by
NEW ENGLAND DEACONESS ASSOCIATION
141 MILK ST., BOSTON

SAM T. EMERY, Pres.
40 Broad St., Boston

L. M. HOLLINGSWORTH, Treas.
137 Milk St., Boston

Church of All Nations of Morgan Memorial
81 Shawmut Ave., Boston, Mass.

For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

E. J. Helms, Minister; A. R. Mullins, Pastor; Shibly Malouf, Syrian Congregation; Nicola Notar, Italian Congregation; Frank Cunningham, Colored Congregation.
F. C. MOORE, Treasurer

WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

Women at Worcester

The semiannual meeting of the New England Conference Woman's Society of Christian Service was held in Wesley Methodist Church, Worcester, March 28, with 600 women in attendance. There were morning and afternoon sessions, with luncheon served at noon by the hostess church. Mrs. Joseph E. Davison, the president, presided at both sessions.

There were addresses in the morning by Mrs. Lewis C. MacKay and Mrs. Howard W. Selby, speaking on Christian social relations and local church activities. Highlights of the districts were brought by the four district presidents—Mrs. Alva R. Mullins, Boston; Mrs. Carl W. Lombard, Lynn; Mrs. Franklin D. Tappan, Worcester; and Mrs. Richard French, Springfield. Mrs. L. O. Hartman, chairman of the finance committee, brought in a report recommending a total budget for the year of $2100, which was adopted. The various secretaries of the Conference Society gave two-minute reports of their work.

The address of the afternoon was made by Mrs. Helen B. Bourne of the Joint Division of Education and Cultivation, Board of Missions and Church Extension, who took as her subject "Methodist Women and Christian Service."

The soloists for the day were Mrs. Barbara Gibbs Richards and Mrs. Marjorie Hammond Spencer. BESSIE H. DEAN, Rec. Sec.

Dr. Schisler Coming

Rev. Wellington C. Pixler, executive secretary of the New England Conference Board of Education, announces the coming of Dr. John Q. Schisler, executive secretary of the Division of the Local Church, Board of Education, with headquarters at Nashville, Tenn. The meeting will be held on Monday, April 21, at Copley Methodist Church, Boston.

The Conference Council on Christian Education in the Local Church is made up of

the members of the staff of the Conference Board of Education, the members of the Conference Board, and the district directors of the Conference, including the district superintendents. The various sections will meet on April 21 as follows: 10 A.M., Conference staff and administrative committee of the Board of Education, and district superintendents; 2 P.M., district and Conference staffs of Christian education, and all members of the board who are able to be present; 5, Conference staff and administrative committee; 7.15, Board of Education. One important feature of the day's business will be planning for the Methodist Conference on Christian Education to be held in the fall.

Dr. Schisler is making a visitation of all the New England Conferences for the first time.

Northfield Missionary Conference

July 7 to 15 will find hundreds of girls and women gathered on the campus of Northfield Seminary, East Northfield, to worship and study together at the Northfield Missionary Conference, which brings Christian women of all denominations together each year for inspiration and fellowship. The eight camps for girls are a tradition, and the girls enjoy the close friendships with other girls and their denominational counselors.

The topics for mission study for 1941-1942 are quite pertinent at this time. The home field subject will be "Christianity and Democracy in America." Some leaders of this study will be Robert W. Searle, Mrs. Harold Moulton, Ann E. Taylor, Ph. D., Mrs. Arthur Fauset, Mrs. Alva R. Mullins, and Miss Alice Murdock. The foreign field topic will be "Christians and World Order." Some leaders for this study will be Miss Ruth I. Seabury, Miss Sue Weddell, and Miss Ruth M. Babcock.

Mrs. Harry A. Hersey, chairman of the program committee for this conference, has announced some outstanding leaders and speakers. The Sunday morning sermon will be given by Dr. Robert E. Speer. The morning worship will be led by Dr. Emily Werner, Conference chairman. On the opening night there will be an address by Mrs. Robert W. Searle. One evening service will be in the form of a pageant on Christianity and democracy, to be conducted by Mrs. Arthur Fauset. Other evening services will feature migrants, Christian colleges and literature, Fellowship of Reconciliation, work for lepers, and the hanging of the service flag. Dr. Caroline L. Palmer will conduct the Bible study for women.

The Bible study for girls will be under the leadership of Rev. Ruth C. Conant, Rev. Josephine B. Folsom, Miss Frances Ball, Miss Marie L. Whiffen, and Miss Elsie Stryker. The choir practise and music study will again be led by Miss Marguerite Hazzard, with Mrs. Walter C. Stevens at the piano.

Changes in Youth Set-Up

The first national meeting of Conference Youth Council presidents was held recently in Nashville, Tenn., with about eighty young people present from all over the United States.

The youth department staff of the Board of Education turned the conference over to the young people, who elected a chairman from their number, and with a chairman from each of four study groups, a steering committee with an adviser from the staff was formed.

Some of the common terminology agreed upon is that the "vices" of the Epworth League will be removed: that is, the departments will become commissions and will have chairmen. The circuits will become subdistricts; the district and Conference groups will remain the same. All three will become Councils of Youth, though, instead of Epworth League units. A common name for the youth division of the local church is still undecided. The conference has rowed the matter down to three n which will be submitted to every local c for a vote. The three suggestions are: odist Youth Fellowship, Epworth Con ship, and Epworth Fellowship. The qu of an emblem will be settled after the is chosen, but the continuance of the tese cross as a foundation seemed favored. The details of membership re ments, ritual, and creed were left t continuing committee to decide upon.

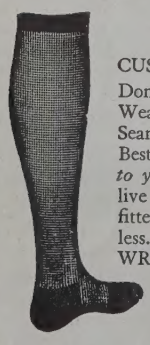
The four areas of responsibility and in the local church are: (1) worship the outreach of our personal religion world comradeship; (3) social relatio and action; (4) recreation. Eight ma will soon be available at fifteen cents a Subjects and authors are as follows: " Division Manual for Use in Small Chur Walter Towner; "Intermediate Depar Manual," Clarice Bowman; "Senior Young People's Department Manual," ter Towner; "Worship and Evangelis

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wabble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an *alkaline* (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, gooey, pasty taste or feeling. Get FASTEETH today at any drug store.

SAFE RELIEF *for Varicose Veins*



WEAR

Worcester Elastic

CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY FOR FREE *illustrated Price List and Measurement Blank.* Includes Elastic Hosiery, Abdominal Belts, and Trusses.

Worcester Elastic Stocking and Truss Company

WORCESTER, MASSACHUSETTS

In business over 50 years

General Theological Library

FOUNDED IN 1860—81ST YEAR

A New England library serving ministers of all denominati

Last year, 1444 ministers availed themselves of its services. Of these, were ministers of Methodist churches.

The Library is maintained by individual subscriptions, contribut from churches and Annual Conferences, and income from a small end ment. It is at present in need of additional financial support.

Subscriptions and endowment gifts for the Library should be m payable to

The General Theological Library

53 Mount Vernon Street Beacon Hill, Boston, M

Bibles for Children

We carry a complete line every need and every pocketb

Send for Catalogs

Massachusetts Bible Society

41 Bromfield St., Boston

Honorary Pres. Bishop G. Bromley C
W. C. Rice E. M. McNeill C. H. Sta
President Treasurer Sec. & Lib

New England Methodist torical Society

581 Boylston Street, Boston, Mas

FOUNDED BY OUR FATHERS!

Every church and every Methodist ma a part in this essential work.

Visit our Library Room!

Write for information!

Books new and old solicited. Legacies n New members welcomed.

"God is in the facts of history as tr He is in the march of the seasons, the tions of the planets, or the architect the world."

SCANNED
zions-herald_1941-04-23_119_17
2025-09-27

," Edward D. Staples; "World Friend-
or Youth," Emily C. Hodder; "Com-
y Service for Youth," Roy E. Burt;
ation and Leisure for Youth," and
tal for District Officers."

Youth Commission at 810 Broadway,
ille, Tenn., will issue a bulletin quar-
with an exchange of ideas and projects
ave been worked out successfully all
the country. *The Epworth Highroad*
ur pages of ideas for the commissions.

Youth Caravans are new to the North-
ction of the church. They are groups
ng people with an adult adviser, who,
week of intensive training, spend the
er helping local churches. Each cara-
ends one week at a church doing con-
ve work with the local young people.

LOIS EDDY,
ent New England Council of Meth-
odist Youth.

AMERICAN
G and DECORATING CO.
105 CANAL ST., BOSTON
Decorating Specialists
pecialize in church work and have
nd decorations *for rent* and *for sale*.

LEWIS JONES & SON
Funeral Directors
259 NEWBURY ST.
ver 50 Years Serving Boston
our service COM. 1488

ARTISTS' SUPPLIES
lete studio and office equipment.
ng-room supplies. Blueprints and photo-
stats.
3. L. Makepeace, Inc.
UPTOWN BOSTON BRANCH
ar Copley Sq. at 462 Boylston St.
Store, 10 Bromfield Street, Boston

E. S. Watts Company
TREMONT STREET, BOSTON, MASS.
Dr. Cecil W. Pride
OPTOMETRIST
rs 9-5 Suite 303
Appointment LIBerty 2182

TAKE
IN-GLOW
TABLETS
Regularly
e Cod Liver Oil
centrate tablets
ine the valuable
ins of Cod
Oil—Vitamin
nd Vitamin D
th Copralated
They are an effective tonic.

SOLD AT ALL DRUGSTORES
for 50c 100 for $1.00
rewer & Company, Inc.
Worcester, Mass.

COMFORTIZE Their Declining Years

Former servants of our churches, now aged, retired Preachers and their Widows. **They** comforted **You.** Now **They** need **Your** comfort. This you can give by a bequest in your *Will,* an *Annuity Bond* (paying you a sure, regular, larger income as long as you live), an *Estate Pledge,* a *Memorial,* a *Cash Pledge* or *Gift* to the Preachers Aid Society, New England Annual Conference, The Methodist Church.

Annuity Bonds on one life or two. Donors never lost one dollar of interest.

STANLEY O. MACMULLEN, Treas.
137 Milk St., Boston, Mass.

WEBSTER H. POWELL, Exec. Sec.
581 Boylston St., Boston, Mass.

Church Register

HERALD CALENDAR

Council of Bishops, Nashville, Tenn., May 9
Rural Life Sunday, May 18
Boston University Commencement, June 7-9
Wesleyan University Commencement, June 14, 15
Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18
Lisle Fellowship, Lisle, N. Y., June 18-August 1
Lisle Fellowship, Denver, Col., July 16-August 27
National Woman's Christian Temperance Union, Sixty-Seventh Annual Convention, Grand Rapids, Mich., August 29-September 3
Summer School of Ministerial Training for New England and New England Southern Conferences, Wilbraham, September 1-5
Board of Missions and Church Extension, Annual Meeting, St. Louis, Mo., December 1-6
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2

SUMMER INSTITUTES FOR YOUNG PEOPLE

Lasell, Lasell Junior College, Auburndale, June 29-July 6
Sterling, Sterling Campground, Sterling Junction, July 27-August 3
Laurel Park, Laurel Park Campground, Northampton, August 17-24
Asbury Grove, Asbury Grove Campground, Hamilton, August 24-September 1

BOSTON-LYNN METHODIST PREACHERS' MEETING—Monday, April 21, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Speaker, Rev. A. J. Muste, executive secretary of the Fellowship of Reconciliation, formerly pastor of the Labor Temple in New York City, and the author of the book "Non-Violence in an Aggressive World." His subject will be "The Church in the Crisis—Plus or Minus?"

LYNN DISTRICT EPWORTH LEAGUE CONVENTION—Saturday, April 26, Cliftondale Methodist Church. 2 P.M., registration. 2.15-4, recreation. 4-5, classes. 5-6.30, business and election of officers. 6.30, banquet: speaker, Dr. William Wallace Rose of Lynn; subject, "Does It Pay to Do Right?" Reservations for supper (40 cents) must be made with Patricia Shattuck, 7 Birch Street, Saugus, not later than April 24.

BOSTON METHODIST SOCIAL UNION—Monday, April 21, Jacob Sleeper Hall, 688 Boylston Street. Dinner at 6.30 P.M. Speaker, Rev. Ewart E. Turner; subject, "The Battle for South America." For tickets ($1.15 to members; $1.50 to non-members), apply to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, Somerville (tel. Somerset 3288.)

Plan of Annual Conferences

NORTHEASTERN JURISDICTION

Conference	*Date*	*Place*	*Bishop*
Baltimore	June 4	Washington	Leonard
Central Penn.	April 16	Harrisburg	Leonard
E'st'n Sw'di'h	April 16	Brooklyn	Flint
East German	March 27	Brooklyn	Flint
Maine	April 24	Caribou	Oxnam
N'w Ha'ps'ire	April 16	Nashua	Oxnam
New England	May 14	Cambridge	Oxnam
N E Southern	June 4	New London	Oxnam
New York	April 24	New York	McConnell
New York E.	May 14	Brooklyn	McConnell
Newark	May 1	Newark	McConnell
N. New York	May 15	Malone	Flint
Peninsula	May 13	Referred	Leonard
Troy	April 17	Saratoga S	McConnell
W. Virginia			
Wyoming	April 24	Scranton	Richardson

Birth

McELDOWNEY—In Nagpur, India, February 24, to Rev. and Mrs. James E. McEldowney, a son, Philip Fredric.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

WANTED—a middle-aged woman companion desiring home with a Methodist woman in Greater Boston. Further information address Box X, ZIONS HERALD.

WILLIAM B. POWELL, contractor, carpenter work, painting, paper hanging, masonry, ceiling work. 14 Jones Street, Everett, Mass. Telephone Everett 3119-R.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

Jan 42
Union Theo. Library
Broadway at 120 St.
New York, N.Y.

Spell Safety

Typical American Harbor City

(Photograph by Ezra M. Cox)

Keep the Sky-Line Steepled

★ ★ ★

CANNIBALS *versus* CHRISTIANS might conceivably be the title of a weird story told by Bishop Francis J. McConnell. It is about a crew of shipwrecked sailors barely able to keep themselves afloat in strange seas. When daylight reveals land just ahead they should be childishly jubilant, but they are not. They are still terrified at the prospect of being stranded on a cannibal island, until one of them suddenly shouts: "We're safe, men. I see a Church-spire." That story shows that Christianity has been for centuries the hall-mark of civilization. Wherever there is a Church, there is justice, mercy, kindliness. BOSTON UNIVERSITY SCHOOL of THEOLOGY has been establishing and manning Churches like that for more than a hundred years. Your contribution to the CENTURY of SERVICE FUND, 20 Beacon Street, Boston, will help that School to safeguard civilization at home and on alien seas.

Truth Marches On